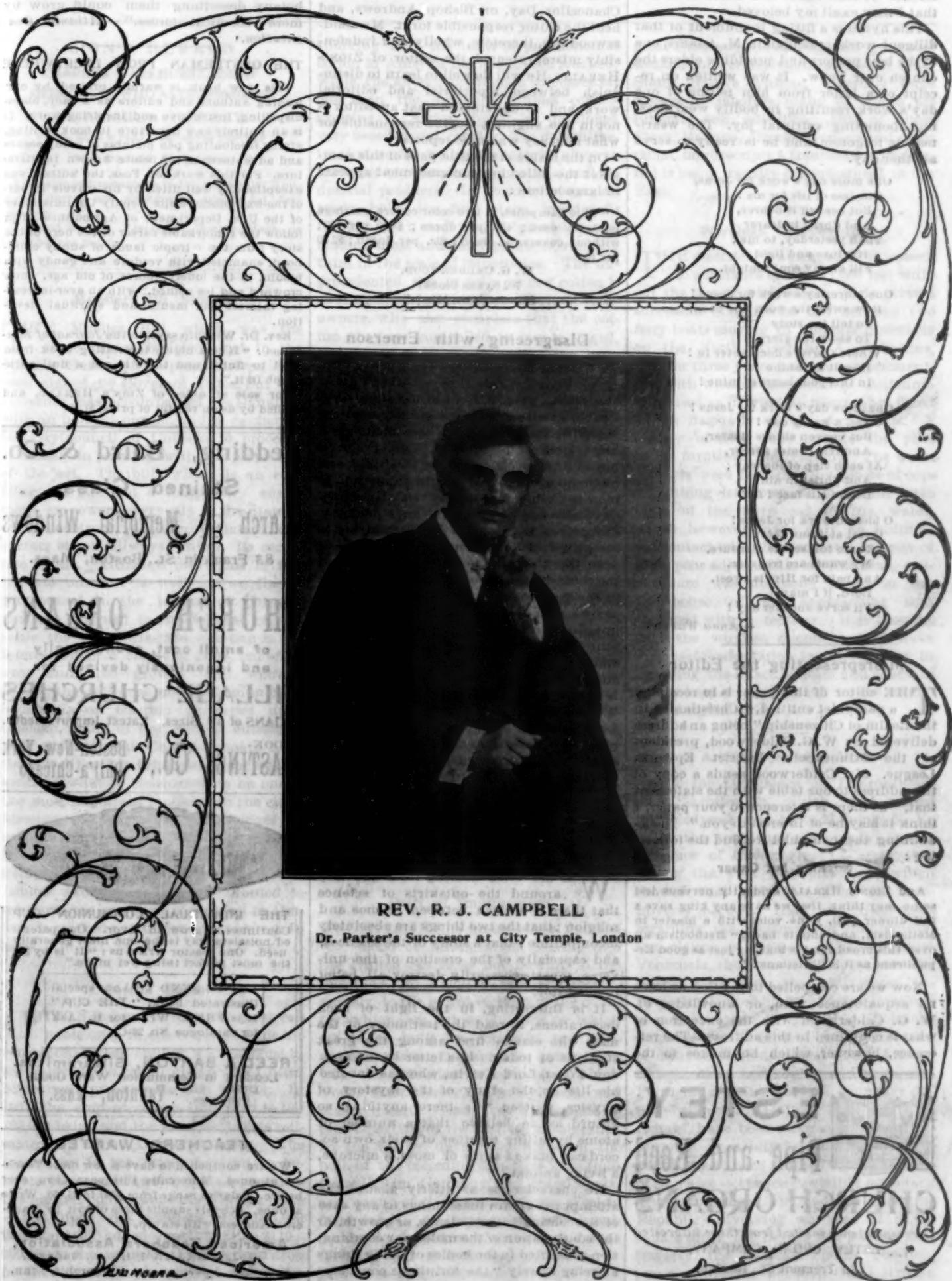


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Zion's Herald

WEDNESDAY, JUNE 3, 1903



REV. R. J. CAMPBELL
Dr. Parker's Successor at City Temple, London

THE MEMORY GUILD
For Learning Best Hymns
BISHOP H. W. WARREN.

Work

LIFE is activity; stagnation is death. My Father worketh up to now, and I work. Hence the word to every disciple, "Go work in My vineyard." Pray for more laborers. Love does not languish into lassitude. It asks where is a world to cleave that I may exalt my beloved.

This hymn is a fitting monument of that diligent worker, Benjamin M. Adams, one of the best pastors and presiding elders the church ever knew. It was written on receipt of a letter from him telling of one day's work resulting in bodily weariness, but abounding spiritual joy. The weariness is forgotten, and he is ready to serve another day.

One more day's work for Jesus,
One less of life for me!
But heaven is nearer,
And Christ is dearer
Than yesterday, to me;
His love and light
Fill all my soul tonight.

One more day's work for Jesus!
How sweet the work has been,
To tell the story
To show the glory,
Where Christ's flock enter in!
How it did shine
In this poor heart of mine!

One more day's work for Jesus!
O yes, a weary day!
But heaven shines clearer,
And rest comes nearer,
At each step of the way;
And Christ in all,
Before His face I fall.

O blessed work for Jesus!
O rest at Jesus' feet!
There toll seems pleasure,
My wants are treasure,
And pain for Him is sweet.
Lord, if I may,
I'll serve another day!

—Anna Warner.

Misrepresenting the Editor

THE editor of this paper is in receipt of a pamphlet entitled, "Christianity in the Realm of Citizenship," being an address delivered by W. G. Calderwood, president of the Minneapolis District Epworth League. Mr. Calderwood sends a copy of this address to our table with the statement that, "as there is reference to your paper, I think it may be of interest to you." In examining the pamphlet we find the following:

No King but Caesar

And ZION'S HERALD, evidently nervous lest some may think that we have any king save a full dinner pail, joins voice with a master in Methodism, and shouts back, "Methodism all over this broad land is making just as good Republicans as it is Christians!"

Now we are compelled to say that we have no acquaintance with, or knowledge of, W. G. Calderwood with the exception of what is contained in this address. The reference, however, which he makes to the

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HERALD, is wholly misleading. The excerpt is taken from the editor's report of the great Wesley Bicentennial meeting in Carnegie Hall, New York, and is strictly reportorial — a sentence from the address of the presiding officer of the evening. The editor of this paper may or may not approve of the utterance — he certainly did not express either assent or dissent; and Mr. Calderwood might with just as much propriety have exploited any sentence or declaration from the addresses of President Roosevelt, Chancellor Day, or Bishop Andrews, and held the editor responsible for it. Mr. Calderwood has, therefore, wholly and indefinitely misrepresented the editor of ZION'S HERALD. He will do well to learn to distinguish between reportorial and editorial work, and to understand that an editor is not in the slightest degree responsible for what men say whom he reports.

On the inside of the title-page of this pamphlet the following announcement appears in large letters:

"This pamphlet, in two-color covers, carriage paid, 5c. each; 45c. per dozen; \$3.00 per 100; without covers, 5c. each; 30c. per dozen; \$2.00 per 100.

W. G. CALDERWOOD,
702 Sykes Block,
Minneapolis, Minn."

Disagreeing with Emerson

NOW it isn't sacrilege at all to say that Ralph Waldo Emerson didn't know everything, even if some of his superservile admirers are disposed to resent the few criticisms which have been made upon his system of philosophy. Mr. Emerson himself never claimed to be infallible, and he frequently drove home the injunction to men to decide for themselves. He would have been one of the last to have denied to any person the right to decide contrary to his own decisions, though he would have been frank enough to say that he believed the contrariness to be wrong. And so when in the general chorus of praise there appears a man or two to dissent from the unmixed adulation which comes from some sources, such dissent is entitled to respect and not to scoffs. Emerson was human, after all, and he had his limitations; and it is the part of wisdom to recognize them. We would give a thousand times as much for a man with a clear idea of his disagreement with Emerson and with the candor to avow that disagreement, as we would for a thousand men who chime in with the peals of praise because they want to be in fashion. — *New Bedford Standard*.

Science and Religion

We are often hearing from dabblers around the outskirts of science that there is a clash between science and religion; that the two things are absolutely incompatible; that a study of the sciences, and especially of the creation of the universe, must necessarily destroy all belief in a Creator.

It is interesting, in the light of such declarations, to read the testimony of the man who stands first among the great students of today. In a letter to the London *Times*, Lord Kelvin, who has devoted his life to the study of the mystery of physics, writes: "Is there anything so absurd as to believe that a number of atoms by falling together of their own accord can make a sprig of moss, a microbe, a living animal?"

He characterizes as utterly absurd the attempt to explain these things or any case of the coming into existence, or growth, or the continuation of the molecular combination presented in the bodies of living things as being merely "the fortuitous concourse

of atoms" — a phrase in which some alleged scientists delight. "Scientific thought," he declares, "is compelled to accept the idea of creative power. Every action of human free will is a miracle to physical and chemical and mathematical science."

Lord Kelvin tells of having once asked the great Liebig whether he believed that the grass and flowers grew by mere chemical force. "No," was the prompt reply, "no more than I believe that a book of botany describing them could grow by mere chemical forces." — *Atlanta Constitution*.

THE GENTLEMAN FROM EVERYWHERE

This new book is warmly praised by our leading authors and editors as a racy, blues-dispelling, instructive and inspiring work. It is an entirely new departure in book writing, giving fascinating pen pictures of many scenes and adventures never before known in literature. For this work Mr. Foss, the author, was exceptionally well fitted by his travels in out-of-the-way places while Deputy Commissioner of the U. S. Department of Agriculture. You follow the remarkable career of the hero of the story from the "tropic lands of sunny childhood, enameled with verdure and gaudy with bloom, to the lonely shores of old age, snow crowned and ice veined," with an ever-increasing interest and mental and spiritual elevation.

Rev. Dr. Winship says, in the *Journal of Education*: "It is a highly interesting book from start to finish, and there is not a dull paragraph in it."

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Zion's Herald

Volume LXXXI

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Number 22

ZION'S HERALD

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Mueller Bill Signed

THE Mueller Bill, which was the cause of an incipient riot in the Illinois House of Representatives, has been signed by Governor Yates, but the Governor has accompanied his signature with an indirect protest, and a caution to the city council of Chicago to proceed cautiously in dealing with the provisions of the act. The bill, which is an enabling act and not a compulsory enactment, empowers every city in the State to own, construct, acquire, maintain and operate street railways within its corporate limits. Although the terms of this bill are broad, it is well known that it was passed in the interest of Chicago, and was designed to enable that city to settle the vexed traction question in the interest not of a clique or class, but of its own municipal growth and welfare. While the bill does not force municipal ownership of traction properties upon Chicago, many of the leading citizens of that city feel that Chicago should have the power itself to bring about the adjustment of what is considered to be one of the most important problems in the city's history. Still the measure authorizes the making of quite a radical experiment, and other States will be in no hurry to follow the example of the legislature of Illinois until opportunity is afforded to see how the problem of traction in Chicago is worked out under the new conditions.

Cotton Boom

COTTON is, next to corn, the most valuable crop in the country. For the commercial year ending with August 31 the value of the cotton crop of the United States will probably be \$501,897,184. In 1901 the crop of cotton amounted to 10,700,000 bales, and the yield for 1902 is estimated at about 11,000,000 bales. The recent rise in the price of cotton to between eleven and twelve cents a pound — the highest point reached in thirteen years — has, upon the estimate of 11,000,000 bales for 1902, added something like \$110,000,000 to the value of the American crop for that year. There are good reasons for

thinking that the limit of production of cotton in America has about been reached, while the foreign production increases far less than the demand. Unless cotton-growing in Africa should be developed very broadly and rapidly, it is not unlikely that cotton will again take its place as the chief of American commercial and industrial products. In exports cotton already holds the first place, breadstuffs coming next, and various provisions, including meat and dairy products, ranking third in the scale of importance. The unprecedented rise in price in raw cotton is causing uneasiness to New England mill-owners, who also complain that the cotton they are compelled to buy is tinged, stained or dirty, much of it being little better than high-grade waste. It is an interesting fact that this agricultural staple brings in an annual income of more than half a billion dollars to a comparatively small section of the country.

Growth of Street Railways

ACCORDING to a report recently issued by the census office, the length of street-car lines has increased during the last twelve years from less than 6,000 miles to more than 16,000, and the length of single track from 8,000 miles to more than 22,000, while the number of passengers carried has increased from 2,000,000,000 to nearly 5,000,000,000. That the control of the street-car traffic is not yet perfect, is shown by the startling fact that during those twelve years 1,216 persons have been killed by street-cars and 47,428 injured. Many of these accidents have, of course, been due to what the lawyers would call "contributory negligence" on the part of a careless public. The street railways of America are coming to have a very great social significance as well as commercial importance.

Drift of Immigration

COMPLAINT is being made that the flood of immigration pouring into the United States is not flowing in the directions in which it should proceed, namely, to the newer sections of the country which are being built up, or which are to be built up. Seventy per cent. of last year's immigrants came over with the intention of settling in New York, New Jersey, Pennsylvania and Massachusetts. New York State alone retained 200,000 of the 700,000 immigrants. In the earlier days of immigration the bulk of the incoming strangers were from Great Britain, Germany, and Scandinavia, and many of them went directly West to farm lands. A large number of immigrants do indeed now go west as far as Chicago, but that is properly to be regarded as in the congested district. The

great cities and the mining and industrial sections of Pennsylvania and some other States receive without digesting large masses of laborers, many of whom are illiterate and unskilled. Out of these Slavs, Italians, Greeks, Syrians and other racial nondescripts a troublesome proletariat is being rapidly manufactured in the East.

Wireless Telephoning

THE electrical transmission of speech to a distance of 500 to 1,000 feet without the use of wires was recently given a successful commercial test between two ferry-boats moving in opposite directions on the North River, by A. F. Collins, who for three years has been experimenting with wireless telephoning. Antennae were used as in wireless telegraphy, fitted to the flagstaffs of the ferry-boats. A battery of fifty cells outside the pilot house furnished the current. The water contacts were furnished by pieces of copper tubing let down through the rain pipes of the ferry-boat to the water, which, however, made only an indifferent contact with the element. In spite of some poor adjustments of this kind, conversation was distinctly heard in the pilot-house of an approaching boat equipped with a receiver. It is thought that the wireless telephone will have very useful adaptation in time of fog in signaling the exact position and course of a ferry-boat to other craft in the immediate neighborhood.

Arbitration of a Year

AT the Conference on International Arbitration, which was opened last Wednesday at Lake Mohonk, N. Y., under the presidency of John W. Foster, a review of the progress of arbitration during the year was presented, which showed that since last June the controversy between Italy and Guatemala regarding the treatment of immigrants, the claims of French citizens against Venezuela, the boundary dispute between Bolivia and Peru, the controversy between the United States and San Domingo over the claims of the San Domingo Improvement Company, the adjudication of difficulties arising from South African complications between Great Britain and Portugal, and the Alaskan boundary dispute between the United States and Great Britain, have been referred to special arbitrators or arbitral commissions. The year has also been marked by the decision of six cases — the long-pending boundary dispute between Chile and the Argentine Republic, involving an area of 80,000 square miles, the Bering Sea sealing controversy, the Samoan claims question, two controversies between Great Britain

and France, and El Triunfo case between the United States and Salvador.

Stimulation of Savings

THE Chicago banks have succeeded in increasing the savings of the people during the past year by nearly \$22,000,000, until now the total amount of savings in the banks of Chicago has passed the \$100,000,000 mark. This result is chiefly due to the fact that the State banks and trust companies have been going after the people in the past few years with great energy, looking up possible depositors and showing the wage-earners how easy it is to save money and how valuable it is to have a good balance in a reliable bank. The introduction of the little steel banks has stimulated saving by thousands of people who before wasted their substance on trifles if not in riotous living. Many of the accounts thus started grow, and are rarely withdrawn except in cases of great emergency. The savings department has come to be a very important part of the business of all the State chartered banks in Chicago. Out of a total of \$226,000,000 of deposits which they hold, more than \$100,000,000 are savings. One bank alone has a constituency of upward of 100,000 savings depositors, or enough in point of numbers to make a larger town than any in the State of Illinois outside of Chicago.

St. Petersburg Bicentenary

THE bicentenary of the foundation of St. Petersburg was celebrated with all the pomp and ceremony in which the Eastern Church is wont to indulge, last Friday. Peter the Great's historic boat was carried in the imposing procession, which followed a route from Peter's house, in the fortress of St. Peter and St. Paul, to the cathedral of St. Isaac. At the cathedral a great assemblage of dignitaries and diplomats awaited the arrival of the Czar and Czarina. On the way to the cathedral the Troitski Bridge was opened in their presence. After a parade of the troops their majesties proceeded to the Winter Palace, amid the acclamations of the people. Despite disquieting rumors of possible disturbances directed against the upper classes, the celebrations passed off quietly; no radical leaflets or manifestos were circulated.

Passing of "Family Doctor"

THE "family doctor" has sustained intimate and for the most part helpful relations with thousands of families in the past, and in the minds of many he represents a benevolent and gentle personality. In many instances he has ministered to the poor with as much zeal as to the rich, and has been an exemplar of the highest ideals of citizenship in his community. But in this age of specialization, when individual scientists spend their whole lives in the study of some one organ or function, the all-around family doctor is being crowded to one side. As a rule only the least serious cases are left in his charge. The specialist is often dominated by the spirit of commercialism overmuch, although he is an important evolution of modern civilization, and his services in certain emergencies are indispensable, if the "hideous blundering and

uncertainty" in the practice of medicine, of which a noted physician in his address to a class of medical graduates recently complained, is to be avoided. Whether it be the country or the city doctor that is under discussion most people will agree with the opinion of the speaker just referred to when he said that "the scientific knowledge and the mission of the doctor of medicine should combine to make him the best exemplar in society of physical, intellectual and moral cleanliness." For large sections of the sparsely settled portions of the country the "family doctor" will continue for many years to be in demand.

"Fair Trade" vs. "Free Trade"

THAT Great Britain is a "fair-trade" rather than a "free-trade" country is evidently the conviction of the "Birmingham fox," Mr. Chamberlain. An opportunity for settling this question by a parliamentary election may not occur for many months. Meanwhile Mr. Chamberlain apparently desires to shift public discussion from the Irish and Educational issues, from which he has taken pains to keep clear, to industrial legislation, the better housing of the poor, old-age pensions, and preferential tariffs. At last Mr. Chamberlain has found an enthusiasm, in his really earnest desire to unite the various parts of the British Empire into a harmonious whole of co-operating parts. His scheme of tariff reciprocity and preferences within the Empire was ridiculed seven years ago when some features of it were brought forward in a memorable speech, but is now gaining influential support from many quarters. Mr. Chamberlain is too cautious a man to come out boldly for protectionism, but he is playing, as many think, a deep political game in trying to bribe the workingmen with old-age pensions to submit to a food-tax and to other tariff provisions, which the brilliant ex-radical thinks will have the effect of securing and preserving to Great Britain, surrounded as it is by incisive economic foes, a fair share in the trade of the world.

General Sherman Honored

A NOBLE equestrian statue of General William Tecumseh Sherman — the work of the great artist, Augustus Saint-Gaudens — was presented to the city of New York last Saturday by the Chamber of Commerce. In connection with the unveiling of the statue a Memorial Day parade took place which surpassed all previous demonstrations of the kind in New York. In the line of march were regular troops, national grand organizations, the military order of the Loyal Legion, the Grand Army men, and a large number of cadet companies. The parade was particularly noteworthy because of the combination of old veterans carrying their torn battle-flags, with several thousand young men who by parading showed themselves to be in hearty sympathy with what is best in the old war memories. Marching in the ranks of the Loyal Legion was the man who led the Sixth Massachusetts through the streets of Baltimore, and in the same section of the parade was another man who as a boy of twelve was once passed over the heads

of a score of people in a crowd to the presence of Abraham Lincoln, who shook hands with him as being one of the youngest members of the Christian Commission. Governor Odell reviewed the parade, and Secretary Root delivered an oration, in which he dwelt upon the "courageous, loyal, devoted, brilliant" part which Sherman played in the great struggle, and praised the great war hero for his modesty and self-control in more than once putting the Presidency away from him.

Floods in the West

THE West has been experiencing this last week one of the severest visitations by flood and fire in its history. The scenes along the banks of the swollen Mississippi and Missouri recall the catastrophes attending the great flood in 1881. In the flooded sections of Kansas and other Western States thousands have been rendered homeless, scores of lives have been lost, and millions of dollars' worth of property has been destroyed. At Topeka, Kansas City, and Des Moines the greatest anxiety has been felt, and the work of rescue of occupants of houses almost submerged by the waters has been attended by many thrilling experiences. The damage by fire, although at first much exaggerated, has been considerable, and has added to the general confusion and dismay. Already the distress of the residents of the devastated sections is calling forth the generous benefactions of the East.

Action by Presbyterians

THE Presbyterian General Assembly, which concluded its sessions at Los Angeles last Friday, will be memorable for its enactment of the Revision recommendations which had already been approved by a majority of the presbyteries of the church. This does not mean a decided doctrinal change of base on the part of the Presbyterian denomination, which still — at least formally — adheres to a somewhat rigid Calvinism, but it proves that the majority of Presbyterians have no sympathy with the fatalistic interpretations which have often been put upon the Confession of Faith, and which, some think, still inhere in certain of its sections in spite of the amendments now adopted by the church. The changes already made probably augur the making of still greater changes by and by, not away from the redemptive centre of the Gospel, but in the direction of a metaphysic more comprehensible by the ordinary man who is conscious of his own free will. The General Assembly appointed a committee with authority to try to raise twelve million dollars for colleges. In advocating this course Dr. E. C. Ray of the College Board pointed out that the Methodists, Baptists and Congregationalists are all ahead of the Presbyterians in the work of education, adding the significant statement: "If we tell the facts to our churches, our churches will change the facts." Foreign and home missions received marked attention from the Assembly. A resolution was adopted advocating the expulsion of "Apostle" Reed Smoot from the United States Senate. The question of separate presby-

teries for colored ministers was dodged by referring it to a committee of seven, on which the colored men will have representation. The Assembly will meet next year in Buffalo, N. Y.

Relief for Kishineff

THE Jews of St. Petersburg have gratefully acknowledged the generosity of American sympathizers in subscribing for the relief of their afflicted brethren at Kishineff. A leading Jewish journal, the *Voskhod*, remarks, in a recent issue: "The 'Land of the Dollar,' as Europe terms America, has displayed more humanity toward the victims than Europe with its vaunted idealism, through Europe was unusually generous." Dr. Bernstein-Kahan, president of the relief committee in Kishineff, attributes the recent outbreak largely to the press, notably to the *Besserabetz*, the only newspaper in Kishineff, which seems to have been subsidized from some source, probably at St. Petersburg, and which found inflammable material to work upon among the fanatical "Old Believers," who after reading it raged and imagined vain things.

Sensation in Postal Department

A GREAT sensation was caused in postal circles by the arrest, last week, of August W. Machen, general superintendent of free delivery in the Post Office Department, on charges of accepting bribes, and by his dismissal by Postmaster General Payne. Machen denied the charges, and was released on \$20,000 bail. On his return to the capital President Roosevelt will be confronted with grave questions connected with the management and investigation of the postal service. There are those who would like to make it appear that the Postmaster General has been dilatory in prosecuting the investigation, but it is becoming evident that so great was the tangle that Mr. Payne was obliged to proceed cautiously. Mr. Payne has made public a vigorous reply by Postmaster Merritt of the Washington office to the charges recently preferred against him by Seymour W. Tulloch, formerly cashier of that office. Further sensational developments are expected in the near future. That President Roosevelt will proceed vigorously to act on the principle enunciated by President Grant, "Let no guilty man escape," cannot be doubted.

Education Bill Modified

A S the real meaning and actual working of the new English Education Act have become clearer, the tide of resistance to it in England has become stronger. Not long ago Rev. F. B. Meyer addressed a great meeting at Leeds in opposition to the bill, and at the close asked those who were willing to join in the Passive Resistance movement to rise, to which appeal about 1,200 people responded. The monster demonstration at Hyde Park, the other day, proved but the climax of the campaign begun at Leeds and continued in other cities of England. Influenced by the remarkable exhibitions of opposition to the Act made by over 300,000 marching and singing protestants, who after passing condemnatory resolu-

tions in the Park distributed these defiance at the houses of prominent statesmen, the Government has withdrawn the second and most obnoxious clause of the bill. When the consideration of the third clause of the Act was resumed in Parliament, such strong opposition to it developed among the supporters of the ministry, that nearly the whole of the clause was abandoned. The Education Bill as finally passed will bear no very marked resemblance to the original measure which, Mr. Balfour has protested, has been so "misunderstood," but which the British Government would have found almost impossible to enforce.

EVENTS WORTH NOTING

Wu Ting Fang, formerly Chinese Minister to Washington, has been made a member of the Chinese foreign office, and appointed to a position of moderately high degree.

The first tablet to be placed in the Memorial Hall at Yale University will be erected by the class of '92 in memory of Rev. Horace T. Pitkin, a missionary killed three years ago by the Boxers in China.

Prof. W. H. Pickering, of Harvard, who has been carrying on a series of lunar observations, has discovered what he regards as unmistakable evidence of the presence of hoarfrost on the moon's surface.

In consequence of restrictions imposed upon them and discriminations made against them, the number of women now studying in the German universities is only 737, whereas a year ago it was 1,262.

The British Government has seized three islands in the Pitcairn group, regarding them as valuable in view of the prospective building of the Panama Canal. This action was taken to forestall the French Government.

A full-blooded Indian, named White Bear, a member of the Crow tribe, is now doing duty in the United States Navy. He was educated at the Carlisle Indian School, and has a brother who formerly served in the Army in a cavalry regiment.

The Board of Education of Chicago has barred the use of noisy fire-crackers by school children on the Fourth of July, and is to arrange for lectures as substitutes. The mayor, also, has issued an order forbidding the use of cannon and dynamite.

The eight giant columns to be used in the erection of the Protestant Episcopal Cathedral of St. John the Divine in New York, costing \$20,000 apiece, have now all been provided for by subscriptions. One of the columns has been presented in memory of Josiah M. Fiske.

Secretary Moody has taken a firm stand with regard to the closing of the haunts of vice contiguous to the Navy Yard at Bremerton, Wash., refusing to order any warships to proceed to that point for repairs until it is made clear that the city council of Bremerton will refuse to re-license the saloons so demoralizing to the sailors when ashore, even if all work at the Puget Sound Navy Yard has in consequence to be stopped.

Denmark has a system of insurance against the possibility of spinsterhood. In Denmark the sum of \$225 is deposited on behalf of a girl at birth, she becomes entitled, if unmarried at the age of thirty, to receive an annuity of \$25, which is increased by \$25 every ten years. If, however, she marries before she is thirty, the \$225 is returned to her; or if she dies before attaining that age, a contribution of about \$90 is made toward the funeral expenses.

The Navy Department has announced that the European squadron, to be joined by the "Alabama," will visit Kiel, thus putting an end to the gossip that has been rife, by making a friendly call at the Kaiser's chief naval establishment.

Secretary Root has decided that army officers commanding military posts are fully empowered, without taking a new oath of office, to perform the duties of justices of the peace, when properly elected by popular vote, for the enforcement of the new liquor law enacted by the Philippine Commission.

The Pennsylvania Republican Convention endorsed President Roosevelt for re-election at its recent session in Harrisburg, Pa., and declared against any change in the tariff. Senator Quay's statehood scheme received complimentary mention in a resolution which may have been meant for the express consideration of President Roosevelt himself at the next session of Congress, if statehood then becomes again a worrisome issue.

A terrible earthquake occurred, April 29, at Melazgherd, in the Vilayet of Van—eighty miles southeast of Erzeroum—on the Euphrates. The town of 500 houses was destroyed, and nearly the entire population of the place, numbering about 2,000 people, perished. Among the victims was the colonel commanding the Turkish garrison. Turkish troops in Melazgherd were involved in the slaughter, as were also 700 Armenians.

The 250th celebration of the founding of New York city last week passed off quietly. While not a great popular success, it was not a failure. At the City Hall dignified ceremonies were conducted, many tasteful decorations in different parts of the city were displayed, and useful historical lectures, illustrated by stereopticon, were delivered in the public schools. New York appeared tacitly to assume and accept its own greatness, without fussing or fuming much about it.

Cablegrams from Peru announce that the elections of members of Congress in that country have passed off quietly, and that there have been no disturbances of any kind in any of the districts. This seems to promise a continuance of peace in Peru—a land rich in natural resources, but which has suffered greatly from political dissensions—and to make probable a harmonious settlement of the question of the presidency, when (next July) the newly-elected Congress proceeds to elect a successor to President Romano.

A milk commission is to be established in Chicago to superintend the work of securing and distributing pure milk to the poor, in order to save the lives of children who otherwise would die from using impure milk. At a meeting held last week under the auspices of the Children's Hospital Society, resolutions were passed recommending the raising of a fund of \$5,000 by popular subscription to cover the expenses of thus inspecting, standardizing and distributing milk, as suggested by the health commissioner of the city.

With a view to allaying the indignation which was felt by many leading German Protestants at the report that a bust of Charles V. is to be placed in the new Berlin cathedral alongside the busts of Luther and Melanchthon, the *North German Gazette* was authorized in a recent issue to circulate this sarcastic comment written by the German Emperor: "In addition to the bust of Charles V., there will be erected statues of Diocletian, Nero, Torquemada and Alva. It has been proposed to add Lucifer, but it has not been decided yet whether it would be better to place him in the pulpit or in the imperial pew."

NOTHING TO FEAR

THE Right Honorable A. J. Balfour, in his address at a recent meeting of the British and Foreign Bible Society — a society whose remarkable record of work has been aptly described as "a hundred years of faith justified" — contrasted the conditions of the time when the Society was started with those prevailing today, and answered a supposed question, "Do not the results of Biblical criticism chill the enthusiasm and dim the ardor with which you seek to spread abroad the knowledge of the Book?" by a positive "No!" Such researches, in his opinion, have made the Bible far more a living record of the revelation of God to mankind. "I most truly think," said Mr. Balfour, "that not only is the Bible now what it has always been to the unlearned — a source of consolation, of hope, of instruction — but it is to those who are more learned augmented in interest, and a more valuable source of spiritual life than it could ever have been in the pre-critical days." These words should allay the apprehensions of those who think that the Bible has anything to fear from reverent research, or from criticism conducted not in a rationalistic but a spiritual temper. As the years go by, learning and culture are bringing still more precious offerings to lay at the feet of the Christ who is at the heart of the whole complex yet consistent revelation.

LIVING ON LOFTIEST LEVELS *

THE poet Faber, in one of his beautiful hymns, speaks of "the mountain-top feeling of generous souls, where grace not in rills but in cataracts rolls;" and he intimates that only "a jubilant pining and longing for God" will bring one to that most desirable, delightful state. Not a few among us, we are persuaded, know something of this strong desire for the highest spiritual attainments. The average Christian life, as everybody understands, is largely lacking in spiritual power and is more or less deeply carnal. Self in its myriad forms is much indulged; self-gratification and self-gloryification take a prominent place; self-seeking, self-pleasing, self-trust, self-will, are very manifest; ambition, avarice, appetite, pride, often show their ugly faces. It is a pitiful condition of things, which the Lord cannot look at with delight. A change is imperatively needed. It cannot be too much insisted upon that a surrender of the will to God in prompt, habitual obedience is the radical law of all right living. If God does not have all, He really has none. The complete renunciation of whatever is known or even suspected to be contrary to the Divine Will, and the full acceptance of Jesus not only as Saviour but as Lord, is fundamental. Only thus can there be close, constant fellowship with God, only thus can come that sense of the divine possession of one's entire being which brings the joyful peace that passeth understanding, the infilling of the Holy Ghost, the continual victory over temptation, prevailing power in prayer, and the

anointing for service. When the simple but comprehensive conditions are complied with, then Jesus Christ is revealed to the soul as the indwelling, abiding presence, then the promised blessings of God's Word are claimed and appropriated by faith, and heaven begins below.

A goodly number, we are glad to believe, in various parts of Christendom, and in the many divisions of Christ's great army, are coming to understand this secret of the Lord; and a still greater number are being stirred with vague longings to make it theirs. No one influence, we suppose, has done more to bring this about, in the last quarter of a century, than the yearly Conference at the little town of Keswick in the Lake District of England. Considerable has been written about it, but there was still room for the small volume which Dr. Pierson has now put out. He tells the story of the beginnings, in 1873, under Mr. and Mrs. R. Pearsall Smith, sketches the first convention established in 1875 by Canon Hartford-Battersby, vicar of St. John's, Keswick, summarizes the teachings and methods which have prevailed without interruption at this hallowed spot from that day to this, and gives an account of the practical influence which has been so widely exerted by it. From the start the Holy Spirit has been wonderfully exalted at Keswick as a divine teacher and administrator, recognized as the presiding officer and leader on whom all must wait in silence and with much prayer. Stress has been laid, also, on the immediateness and fullness of the blessing to be sought, and pains have been taken in no particular to limit the largest exercise of God's saving and sanctifying power. It has been clearly taught that whatever is doubtful as to indulgence, whatever is questionable in matters of worldly employment or pleasure, the things that do not edify, that are not expedient, that have a tendency to enslave, whatever is "not of faith," should be surrendered because of the doubt. In short, the whole doctrine, as well as purpose and spirit, of the movement, is on so high and thoroughly Scriptural a foundation that one cannot wonder at the marvelous results that have flowed, and are still flowing, therefrom. It has a tremendous influence for good not only in Great Britain, but to the ends of the earth. Nearly ten thousand persons now attend during all or part of the Keswick week in July. They come from all over the world. It supports nine of its own missionaries in the foreign field. It sends out frequently special deputations to distant points in other lands. A large, widely circulated, intensely stimulating literature has grown up around it. We see in its wonderful prosperity quite the most hopeful sign of the times in the realm of Christian experience.

It has long seemed to us that our camp-meetings, if they are to do the most good in the changed conditions under which they must now be held, need to be considerably modified in the direction pointed out by the conspicuous example of Keswick. If the Methodism of the twentieth century is to measure up to its opportunities; if it is to escape the perils that beset it because of its numbers, wealth, and popularity; if it is to glow

with devotion and shine with the light of God, it must be jealous of its leadership in the matter of the Spirit-filled life, and must hasten to lay hold of every available means that promises to fill its churches with those whose wills are at one with the Will Divine — those who fear nothing but God, hate nothing but sin, and are ready at any cost to do their utmost for the salvation of the world. The camp-meetings should help more directly than they do in bringing our people into this higher state. More emphasis should be put on the definite laying hold (by active faith after full surrender) of God's complete provision for His children. More pains should be taken to promote this notable crisis which, in such multitudes of cases, has proved to be the beginning of a new life from which the weakness has dropped out and into which Christly strength has come. We understand that at Yarmouth camp-meeting, which inherits the traditions of old Eastham, under its new leadership next August, the forenoons are to be given up to this theme, with a carefully selected leader, and great results are hoped for. We thoroughly approve of this new departure, and heartily commend it to other such gatherings. Whatever will promote that much-needed revival of genuine godliness which shall be Scriptural, practical, ethical, reasonable, is to be sought for most diligently and secured at all costs. Why should not all our churches, ministers, and members give it heartiest help?

Retrogression of Denominational Literature

FROM the annual report of the American Baptist Publication Society, which appeared in the weeklies of that denomination last week, it appears that the great Baptist Church, neck to neck with the Methodist in size and aggressive work, is suffering greatly in its general book and periodical sales, as we have similarly suffered in recent years. The following extracts from the report are significant and instructive:

"The six branch houses in Boston, New York, Chicago, St. Louis, Atlanta, and Dallas, carried on at an expense of \$100,000 is, have caused a loss to the Society, owing chiefly to the conditions of the book and periodical business, and the board has decided in those places where the branches have shown a loss to give up the general book business and reduce the force of employees, restricting the business chiefly to its own publications. This has already been done in St. Louis, and the same will be done in other cities, and some may be given up entirely.

"One difficulty is found in the increasingly slow sale of denominational and religious books. The demand for this class of books is much less now than it was ten years ago. On this account several general publishing houses are refusing to issue them at all. In our own case several years are often required to dispose of an edition of one thousand copies of a book on a thoughtful or religious subject, though the book may be written by one of our best authors. The demand for tracts, except for gratuitous distribution, has almost ceased. Some of our publications are issued at a loss. On the 'Year-Book,' for example, there is an annual deficit of about \$1,500.

"Another difficulty is found in the fact that many Baptists are not thoroughly loyal either to their own institutions or to the principles they profess. A considerable number of our Sunday-schools, on the plea of cheapness, or for some other reason equally flimsy, refuse to

take the literature of the Society, and give their patronage to undenominational houses. To make manifest the lightness of the denominational bond, and to display a supposed liberality, many of our people utterly ignore the work of Baptist writers, and refuse to avail themselves of the help thus given in the dissemination and defense of the truths for which we stand."

So true to the experience of our own denomination are these painful revelations that they could be used by our book agents in their annual reports by simply making the necessary changes in names and terms. It is a drift and result which has come to stay, and which puts to the severest test our book agents, book committee, and editors of our weekly papers and magazines.

What shall be done? In a word, all our publications and methods of sale and distribution must be adjusted to changed conditions and demands. Obviously in our denomination there must come the consolidation of the Eastern and Western Book Concerns, as already recommended, in harmony not only with a most urgent need, but in keeping with the business spirit and methods of the times. Of course this will be opposed in some local centres, as in New York already, through fear of loss of prestige and official position, but the plan of consolidation appeals to the average business sense of the church at large, and we expect to see it, in the main, adopted at the next General Conference.

As we can no longer depend upon the old-time denominational loyalty, our publications must be improved to such a degree that the circulation and sale will be based solely on their merit. It is perhaps as healthy a condition as it is sane, that our own people no longer feel bound to purchase an inferior book or religious journal simply because it bears a Methodist imprint.

Bishop Foster's Birthplace

BY the courtesy of Editor Spencer of the *Central Christian Advocate*, we are enabled to present a cut of the building in which Bishop Foster was born. The Bishop always enjoyed saying that he was "born in a jail." The smaller building is the jail, of which his father was the jailer, and in this, and not in the larger structure, which is the old court-house, he was born. Dr. Spencer thus explains the fact:

"Randolph Sinks Foster was born at Williamsburg, Ohio, February 22, 1820. A cut of the building in which he was born appears in this sketch. There are two buildings in the picture. The larger one is the old court-house of Clermont County, and the smaller one is the jail and the jailer's house combined, known now in Williamsburg as the 'old jail.' Williamsburg is the old county seat of Clermont County. The county seat was afterwards removed to Batavia, which is the present capital. At the time of the removal, Bishop Foster's father, Israel Foster, was the county jailer, residing in the old jail. He remained there for some time after the removal of the county seat, and it was after the removal that Randolph Sinks Foster was born in this house. The old court-house and jail are long since torn down, and a beautiful modern school building occupies the site. From Dr. Frank McLean the Rev. J. D. Darling secured for us a photograph enlarged from an old tintype which belonged to the grandfather of Mr. McLean in the days when Randolph Foster was still a young man."

Bishop Foster, in writing for ZION'S HERALD from Port Said, Egypt, about twenty-five years ago, falling into a reminiscent

mood, penned these tenderly interesting references concerning his life:

"The old home faded out — the dear old home — never more to return. The group was scattered. With the blessings and prayers of father and mother, and the tears and sobs of brothers and sisters, I was the first to break the circle. One August morning, nearly fifty years ago, I mounted my horse and rode away. They all stood at the gate and saw me go. How my heart swelled as I tried to say good-bye! It swells just so now, as the memory comes back, though it has been so many times scarred with sorrows. I rode away — rode out of youth into manhood — rode from home off among strangers; rode away only to return at long intervals to witness the ravages of the years, to see how father and mother grew old, and the baby forms change. Then came another home — the young bride, the happy bridegroom, the youthful pastor's home, the loving mother, the children,



BISHOP FOSTER'S BIRTHPLACE

one by one, until there were nine — the happy years — happy with the smile of God, with a sweet, unbroken love, with the warm and genial kindness of many friends, with the ripening usefulness of middle manhood. Then came a little grave — the first lamb taken from the fold. We laid her away in Greenwood. Then came years without a cloud. The children grew. The happy mother was surrounded with grown-up sons and daughters, and there were yet younger ones that made the days sweet with maternal care. Those blessed years! Then Annie died. She was our first-born. She was a queen among women. Our tower was thrown down. We laid her away by the side of little Sallie. Here I buried Sarah. It was twelve and more years ago. There is one more grave, not two years old yet. There my Dolphy sleeps.

"The world is all changed. There has been no day in the circling years since my darling left the world in which it has seemed the same. More than half my being went away with her. Oh! that vista of years — how bright, how sad it is; how decked with sunshine; how full of cypress! It was more than I could bear."

Senator Hanna Will Not Oppose

IN our Outlook columns last week we noted the important fact that Senator Hanna had announced his opposition to the indorsement of President Roosevelt by the approaching Ohio Republican convention for another presidential term, and stated that this crafty politician had, in our judgment, made a great tactical mistake, sure to operate to his own detriment. Our paper had hardly gone to press when public announcement was made that Senator Hanna had withdrawn his opposition to the President. He accompanied his avowal with the following frank but strange statement: "I am in receipt of a telegram from President Roosevelt which indicates to me his desire to have the indorsement of the Ohio Republican State convention of his administration and candidacy. In view of this I shall not oppose such action by the convention, and I have telegraphed the President to that effect."

We have waited to see some modification of this declaration by President Roosevelt or his near political friends, but it has not been done. Assuredly the President shakes the confidence of many of his friends in his judgment, his modesty, and his sense of the eternal fitness of things in thus re-

questing Senator Hanna to withdraw opposition to him before the Ohio Republican convention.

"History of Methodism in Miniature"

BY Rev. H. G. Alley, of Newburyport, our attention is called to a pamphlet in his possession, bearing the above title, which was written by Rev. Amos Binney, author of Binney's Compend. Time-stained and worn, this valued little book is another very interesting revelation of the power of condensation which Mr. Binney so signalized possessed. The pamphlet is 4½x3 inches, and contains 24 pages. The cover has a crude little woodcut of a tree, whose branches are laden with leaves and fruit, over which is the reference, John 15: 2: "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit;" and underneath is Matthew 3: 10: "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." These Scripture passages reveal the thoughts and convictions which characterized the earlier life of Methodism. God was expected to manifest Himself in vigorous and disciplinary spirit and methods. The pamphlet was printed in 1829, at Taunton, by Hack & Anthony. The brief preface closes with this striking paragraph:

To convey old Error, that nine lived monster, and her loving daughter, Misrepresentation, from their dark domain to the sun of burning Truth, as well as direct and assist the humble "Berean" who is desirous of "looking into these things," the following facts are respectfully submitted,

By your humble servant,

THE AUTHOR.

Among the significant historic facts noted are the following:

"The first Society [Methodist] in New England was formed by Rev. Jesse Lee, at Stratford, Conn., Sept. 26, 1789."

"The first New England Conference was held at Lynn, Aug. 1, 1793. Eight Preachers present."

"The first Religious Newspaper was ZION'S HERALD; begun at Boston, January, 1823."

The pamphlet proper ends with this characteristic paragraph:

"During their rise and progress [the Methodists] calumny has never slept, and opposition scarcely ever leaned on her oar. Misrepresentation has not ceased to exert her influence, nor 'Green-eyed envy forgotten to wound that excellence she never could reach.' [Italics here, as elsewhere, belong to the author.] Yet notwithstanding these difficulties, they feel disposed to break them all, so long as the truth of that saying remains, 'THE BEST OF ALL IS, GOD IS WITH US.' AMEN."

Four pages are given as an appendix, the first two devoted to the publication of some of those fundamental declarations of Wesley — a part of our charter of theological freedom and tolerance. As this sort of Wesley's teaching is much needed even in these days, we herewith reproduce the paragraphs:

Sayings of Mr. Wesley

1. The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or another, are all quite wide of the point. Whosoever, therefore, imagines that a Methodist is a man of such or such an opinion, is grossly ignorant of the whole affair; he mistakes the truth totally. We believe, indeed, that all Scripture is given by the inspiration of God, and herein we are distinguished from Jews, Turks and Infidels. We believe the written word of God to be the only and sufficient rule, both of Christian faith

and practice; and herein we are fundamentally distinguished from those of the Romish Church. We believe Christ to be the Eternal, Supreme God; and herein we are distinguished from the Socinians and Arians. But as to all opinions which do not strike at the root of Christianity, we think and let think. So that whatever they are, whether right or wrong, they are no distinguishing marks of a Methodist.

2. Methodism is only plain Scriptural religion, guarded by a few prudential regulations. The essence of it is holiness of heart and life; the circumstances all point to this; and as long as they are joined together in the people called Methodists, no weapon formed against them shall prosper. But if ever the circumstantial parts are despised, the essential will soon be lost; and if ever the essential parts should evaporate, what remains will be dung and dross.

The last two pages contain three acrostics written by Mr. Binney. We reprint the first:

An Acrostic

Humbly inscribed to the Rev. Mr.

Jehovah reigns! let saints, let men adore;
O ye, ye sinners, and proclaim his power;
Ho! each desponding thirsty soul draw near;
Nor money bring, nor price, nor doubt, nor
fear:
Wide as creation, deep as sin's recess,
Extend the merits of REDEEMING grace;
So WENLEY speaks, so wondering angels
taught
Love, peace, good-will to ALL IN CHRIST are
bought;
Enamour'd thousands hear the joyful word,
Yield to conviction, and confess their Lord.

PERSONALS

— The death of Rev. Dr. George A. Phoebeus, a superannuate of the Wilmington Conference, aged 73 years, at his home in Brooklyn, is announced.

— Bishop Wilson, of the Methodist Episcopal Church, South, is on his way to Brazil, where he is to hold the Brazil Mission Conference in August.

— Rev. W. W. Guth will continue his studies another year in Germany. He is making a special study of the Semitic language, and has made a fine record as a student.

— A cablegram announces that Lady Henry Somerset has retired from the presidency of the National British Woman's Temperance Association on account of her health.

— Rev. and Mrs. Charles Tilton will receive their friends on Monday evening, June 8, from 6 to 10 o'clock, at 20 Lincoln St., Lynn, it being the 25th anniversary of their marriage.

— Rev. L. H. Dorchester, of Lindell Ave. Church, St. Louis, delivered the baccalaureate sermon before the students of Forest Park University, in his church, on the morning of May 24.

— Rev. Francis M. Larkin, of Grace Church, San Francisco, preached the annual sermon before the graduates of the National Training School in his church, Sunday morning, May 24.

— We learn from the *Christian Advocate* that Dr. J. A. Faulkner, of Drew Theological Seminary, sailed on the steamer "Augusta Victoria," on Thursday of last week, for Germany. He will spend the summer in study at Leipsic.

— Joseph Leonard Keeler, M. D., and Miss Elma A. Nichol, candidates for foreign mission work and under appointment to North China, were married in the Board Room of the Missionary Society, Wednesday afternoon, May 27, by Dr. H. K. Carroll, assisted by Dr. A. B. Leonard. Dr. Keeler, a student for two years at Wesley College, Winnipeg, graduated from the

Union Missionary Training Institute at Brooklyn in 1901, and received the degree of M. D. from the New York Homoeopathic Medical School in 1903. Mrs. Keeler is of Tawas City, Mich., a graduate nurse from the Long Island College Hospital. They expect to sail for North China late in the summer.

— Mrs. Glenora Hill, wife of Rev. Charles B. Hill, of Poona, India, together with her four-year-old daughter, Edith, arrived in New York city, May 27, on the steamer "Liguria." Mrs. Hill came from India by way of Naples, Italy. While in this country she will make her home at Adams, N. Y.

— Miss Ethelwyn Humphrey, daughter of Rev. J. H. Humphrey, of Holliston, is the author of the class ode, this year, School of Liberal Arts, Boston University. Miss Humphrey's graceful verse has already found place in many periodicals, and her work on the *University Beacon* for the past three years has been highly creditable.

— The latest novelty from Rev. C. M. Sheldon, of Topeka, Kan., is the proposed organization of a life insurance company that will only issue policies on the lives of Christians and total abstainers. All the churches of the United States are to be asked to assist the organization. Rates will be from 10 to 20 per cent. lower than in other companies.

— Rev. J. D. Crum, one of the charter-members of the Southern California Conference, was called to his reward, May 6. He began life in 1825 in Virginia, but grew up at Hillsboro, Ohio, was converted at the age of fifteen, spent his early ministerial life in Ohio, Kentucky and Illinois, and went to Southern California in 1875. He did good work for forty years.

— Mrs. Retta Robinson, wife of Rev. J. E. Robinson, of Calcutta, India, and her daughter, Muriel, reached New York on the steamer "Oceanic," May 27. Mrs. Robinson was called to this country because of the serious illness of her daughter Flora, who has been in the United States for the purpose of attending college.

— Two handsome books are just laid upon our table: "Pilgrimages to Methodist Shrines," by Rev. W. H. Meredith, of Southbridge, and "The Papers of Pastor Felix," by Rev. A. J. Lockhart, of Pemaquid, Me. These volumes, which reflect great credit not only upon the authors, but upon our Western House, will receive early attention in our Book Table.

— Our church in South Braintree, as well as the community at large, is deeply bereaved in the death of Dr. W. D. Holmes, which took place very suddenly in New York city. He was one of the prime movers in the recent renovation of the church (chairman of the committee), superintendent of the Sunday-school, and earnestly devoted to the spiritual interests of the church. He will be greatly missed.

— Mrs. M. D. Buell, after convalescence from an acute illness of a month or more, was last week stricken with pneumonia at her summer home near Newburyport. While the latest advices indicate that the most crucial stage of the disease has been safely passed, it was not deemed prudent for Dean Buell to leave his wife's bedside for his public duties on Commencement day.

— Prof. Pierre Curie and Mme. Curie, the joint inventors of radium, live in quite humble style in a little cottage near Gentilly, in the most inaccessible southern district of Paris, far away from the Latin Quarter and also a long distance from the intellectual and fashionable centres of the capital. They have one child, a daughter,

with whom they are fond of strolling, in the intervals of busy investigations, in their little garden. Prof. Curie is a tall, well formed man, about forty years old, and there is said to be an irresistible fascination in the soft yet penetrating glance of his large hazel eyes, which seem to emit rays of intelligence akin to the mysterious metal which he and his talented wife have discovered. His beard and hair are luxuriant, and, according to a correspondent of the *New York Tribune*, his placid expression of beatitude, together with the pure antique lines of his head and face, suggest the portraits of Christ as depicted in the paintings of Albert Dürer. The Professor disdains worldly matters, and lives high up in the clouds, rapt in the theories and possibilities attending the development of his mystic radium.

— Rev. and Mrs. E. A. Glidden celebrated the fiftieth anniversary of their marriage, at Olympia, Wash., on the evening of May 7. They were married in East Machias, Me., at which time Mr. Glidden was engaged in the shipbuilding business. He entered the ministry about thirty years ago, and has long been connected with the East Maine Conference, holding now a superannuate relation therewith.

— Mrs. Bosworth, the wife of Rev. L. A. Bosworth, a member of the New England Conference, passed away on Friday of last week after many years of pain and suffering. She was an excellent Christian woman, and a great help to her husband in the ministry in her years of health. The funeral services were held at her residence in Somerville, Sunday afternoon, Rev. Dr. Geo. Skene officiating, assisted by Rev. Geo. S. Butters.

BRIEFLETS

— Rev. Kimball Clark, of Lakeport, N. H., writes that the great fire that swept over that town last week burned the Methodist Church. The edifice cost \$10,000 and had only slight insurance upon it, and many Methodist families had their homes burned.

— A good Baptist in one of the large towns of Maine again pays his subscription to ZION'S HERALD, and, as is his annual custom, encloses enough in addition to send the paper to some worthy person unable to subscribe for it. May this kind of Baptists rapidly multiply!

— The Methodist Episcopal Church, in its quadrennial gatherings, has earned a reputation for being radical in its action upon problems of reform; but the Presbyterian Assembly, now in session at Los Angeles, in its utterances and action upon Mormonism, the liquor traffic, and corrupt political practices, is speaking in no uncertain fashion. Good for the Presbyterians and their needed and healthy radicalism!

— It is when men are at the point of despair that they are most likely to come to the Lord Jesus Christ. Despair has saved millions of souls that might otherwise have gone on through life impenitent and unchanged. So there is really something redemptive about the hardest and darkest experiences of the soul. There is use for them in the divine economy.

— It is amazing to learn how small a proportion of the populations of our great cities is native or native born. In New York city, according to the *New York Sun*, "after two hundred and fifty years of existence an overwhelming majority of the population is foreign-born or of foreign-born parentage, and the percentage of this majority is steadily increasing. In 1900 only 16.9 per cent. of the population of the

borough of Manhattan were native whites born of native parents, and in the whole town only 21.5 per cent."

It is reported that the French sociologist, M. Leopold Mabilieu, said last week in Chicago that the American college professor in many institutions is only "a hired man in a cage." He said that in American colleges founded by private individuals the professors were not free to think and write as they pleased, but were controlled, to a large extent, by the opinions of the board of trustees. That was said at the University of Chicago in a series of lectures which this distinguished Frenchman is delivering. It is doubtless true in some American institutions, but, we trust, not in those for which our Methodist Episcopal Church is responsible.

One of the most beautiful figures in literature is drawn by Lord Bacon from the art of needlework. "We see in needlework and embroideries," he says, "it is more pleasing to have a lovely work upon a sad and solemn ground than to have a dark and melancholy work upon a lightsome ground." What a comment, without necessity of expatiation, upon the beauty of human loyalty and fidelity under misfortune and trial!

Dr. W. S. Rainsford, of New York, rector of St. George's Church, writing his own autobiography, which is appearing in the *Outlook*, says: "I know that if only a man will not put self-seeking first, and if he has a message in his heart, he will draw around him the people who want that message. If he cannot draw people around him, I doubt whether he was meant to deliver a message as a minister of the Gospel. God does not want ten thousand men who will just pass; He wants the two or three who know what truth is, and are willing to die for it if necessary."

Does there not come a time in the course of every long and sweet friendship when only by absence does the real influence of the friend's character take hold upon and move us as it may and ought? We need to be away from our best friends now and then, both in order to appreciate them and to get the full effect of their influence. Friendships require some perspective. There is such a thing as undervaluing them by holding them always at too short range.

It is necessary, sometimes, to take a long look into the past in order to obtain a right moral perspective. Painfully and oppressively true is it that the Negro is still robbed of his constitutional rights to an utterly unjustifiable degree, but it is only necessary to take a backward glance to note that he "is rising" in privilege and in all that makes for real manhood. An exchange points out this fact with much force in the following terms:

"Remember that forty years ago few Negroes in Virginia owned themselves, and that now they own seventeen and a half million dollars' worth of taxable property; that forty years ago it was a penal offense to teach a Negro to read, and that now there are public schools for him, supported at public cost, in every Southern State; that forty years ago no Negro could vote, and now that Negroes are registering and voting and having their votes counted in every State and in nearly every county in the South."

The New York *Sun* of May 30 contains a significant and forceful editorial based on the proposition of Dr. Henry Van Dyke before the Presbyterian Assembly to promote closer relations between the twelve different branches of that organization in this country. We heartily agree with this concluding paragraph of the editorial:

"It is a reflection on American Christianity that powerful churches like the Baptist, the Methodist and the Presbyterian should be divided into Northern and Southern Churches at a time when every good reason for the separation has been removed. They ought to come together as brethren in religion and as patriotic citizens of a common country."

A representative layman in New England writes: "I thank you for inaugurating that series upon 'What Our Ministers are Preaching.' I am reading the excellent abstracts with interest and profit, and incidentally am scrutinizing abstracts and faces closely with the purpose of selecting the next appointee for our great church."

Thirty-three graduates received degrees at the 47th Commencement of Garrett Biblical Institute, held May 27. At a meeting of the board of visitors, composed of thirty-seven ministers, representing twenty-seven Conferences, resolutions were passed endorsing the theological teachings of the Institute.

It is the Boston *Transcript* which perpetrates the following: "Speaking of 'pious funds,' the \$20,000,000 reserve of the Methodists and the \$12,000,000 of the Presbyterians would seem to fill the bill."

We are now prepared to say that the Wesley Bicentennial celebration prepared for Boston, June 29-30, is to be in every respect worthy of this city and the occasion. An unusually strong and attractive program has been arranged. We earnestly urge our people in New England to plan to attend this anniversary as far as possible. See announcement of reduced railroad rates elsewhere.

The report of the New England Training School Commencement is unavoidably crowded over until the next issue.

Important Cablegram

THE following urgent telegram, sent by Editor Thompson of the *Northwestern Christian Advocate*, is received as we go to press:

Dr. Homer C. Stuntz, of Manila, sends the following cablegram to the *Northwestern Christian Advocate*: "The bill before the Philippine Government proposing to submit a monopoly in opium to the highest bidder, is patterned after India legislation. The bill is opposed by the Evangelical Union of the Philippines and the Chinese Chamber of Commerce. It will greatly stimulate the consumption of opium. Arouse public sentiment against it. Petition Secretary of War against the bill, which is bad morals and worse politics. Opposition is urgent."

Another Boston Monument

ON Monday afternoon a monument to Channing was unveiled in the Public Garden of this city. It is a fine piece of art, a full-size statue in bronze, with marble canopy, exactly in front of, and facing, Arlington St. Church. It is the gift of John Foster, of this city, under this provision in his will: "I give and bequeath to the city of Boston the sum of \$30,000, or so much thereof as may be necessary, for the purpose of erecting a monumental statue to the late Reverend William Ellery Channing, with a canopy over the same, to be placed in the Public Garden, opposite the Arlington Street Church."

The dedication of this monument falls naturally into the celebration of the one hundredth anniversary of Ralph Waldo

Emerson's birth, and mingle with the inspirations which are so prevalent and absorbing. Channing molded and influenced Emerson, and together they emancipated this republic from Old World notions and made it free indeed and self-respecting. They were the first real Americans, and as such deserve unstinted commendation from all patriotic Americans. Channing lived and stood for the things of the spirit, and as a perpetual protest against reliance upon wealth, luxury, and materialism. He speaks in this hour to ministers of the Gospel of all denominations in those words delivered at the ordination of John S. Dwight:

"Preach with moral courage. Fear no man, high or low, rich or poor, taught or untaught. Honor all men; love all men, but fear none. Speak what you account great truths frankly, strongly, boldly. Do not spoil them of life to avoid offence; do not seek to propitiate passion and prejudice by compromise and concession. Beware of the sophistry which reconciles the conscience to the suppression, or to vague, lifeless utterance, of unpopular truth. Better earn your bread with the sweat of your brow than part with moral freedom."

He speaks to all men, and especially to those who ignore the supernatural claims of Jesus Christ, in this characterization of His divine mission: "Jesus Christ came to give men a common feeling and a common interest, to implant a principle of love, to strip human character of everything fierce and impulsive, to take from men's hands every implement of war, to dispel distrust, suspicion and jealousy, to win them to objects in which all may combine and which will form the means of affectionate intercourse." In co-operation with Rev. Noah Webster, he founded the first Peace Society in the world. These inscriptions on the monument well epitomize his life-work:

"He preached with spiritual power and led a great advance toward the Christian ideals.

"He breathed into theology a human spirit and proclaimed anew the divinity of man."

Variant Views of Emerson

NOTHING is more surprising and interesting than the variety of opinion which has found expression concerning Emerson during the celebration of this one-hundredth anniversary. For instance, Senator Hoar closes his notable address at Concord with these words: "I think he had the farthest and clearest spiritual discernment of any man who has lived in modern times. Every man who is seeking a spiritual life finds in Emerson his own faith, if he have faith, as the Christian sects find theirs in the Saviour." While Dr. Daniel Dorchester, Jr., of Christ Church, Pittsburgh, Pa., in the report in the Pittsburgh Post of a sermon preached in his church upon Emerson, closes with this declaration: "Emerson, while he admired Christ, had no proper appreciation of His sacrificial, atoning love and its power in human lives. The cross had no real place in Emerson's soul. This is a most serious defect. The holy radiance of the cross does not shine upon his pages. The fervor and evangelistic activity which it always inspires are wanting in Emerson's life. Thus he fails to wear that 'topmost, ineffablest crown' of sainthood." And yet both of these men, like most who have written or spoken of Emerson in these days, were true to the rare man, to the facts, and to themselves. The truth is, Emerson was so large and had so many different zones of life and thought, that few men compass him in his entirety. One of the most critical and best balanced students of Emerson says to us: "Let those who would really know Emerson not so much read about him as read him."

MY ROSARY

REV. BENJAMIN COPELAND.

The mystery of sorrow,
The mystery of pain,
Shall sure, some happy morrow,
To every heart be plain.

Till then, O loving Master,
Thy footsteps may we see,
And only press the faster
Through darkest days to Thee.

Choose Thou each care, each trial,
As serves Thy will divine,
And be our self-denial,
And sacrifice, like Thine.

Strung on the string of duty,
Life's toils and tears shall be
Like pearls of priceless beauty —
The soul's fair rosary !

And dearer yet, and dearer,
Thy cross, O Christ, shall be,
As nearer yet, and nearer,
We draw to heaven and Thee !

Geneseo, N. Y.

SOME FAMOUS ENGLISH
PREACHERS OF TODAY

V

R. J. CAMPBELL, M. A.

REV. HERBERT WELCH, D. D.

REGINALD JOHN CAMPBELL, who has just assumed the pastorate of the City Temple, London, becomes by that act perhaps the most conspicuous figure in English Congregationalism. To this eminence he has mounted rapidly. Eight years have not yet passed since he was an undergraduate at Oxford, and he is now but thirty-six. In England, as in America, young men are forging to the front; but while some notably successful enterprises have been created by men who have grown up with them, it is, to say the least, unusual that an organization which has beforehand reached the size and importance of this church should commit its leadership to such youthful hands. Mr. Campbell is less than half the age of Dr. Parker at his death, and younger than Dr. Parker himself was when he came to the Temple.

His experience, work, and achievement make him

Older Than His Years.

He comes of vigorous stock. A Londoner by birth, he is descended from gentleman-farmers, Protestants of pure Scottish blood, though settled in Ulster. He is the son of a minister of the United Free Methodist Churches, and the grandson of a Congregational minister. Perhaps this fact alone kept him from taking orders in the Church of England. For when at Christ Church, Oxford (where he graduated with honors in modern history and political science), he was in close relations with Dr. Paget, then dean of the college, now Bishop of Oxford; and it was with great regret that that spiritual and magnetic clergyman saw him resolve to leave the Established Church, of which he had become a communicant. But young Campbell, who had been passing in college through a religious crisis, and who, as the centre of an earnest student group, was already actively engaging in religious work in the University and in the surrounding villages, could not commit him-

self to the ministry of a church which would unchurch his own ancestors. He had been brought up in the north of Ireland by a Presbyterian grandfather, and now rounded out his ecclesiastical cosmopolitanism by entering the Congregational body. He became, upon leaving the University in 1895, pastor of Union St. Church in Brighton, which soon united with the Queen's Square Church. Here, in the city of Robertson, he has drawn great crowds to his ministry, young men, in particular, gathering about him in large numbers. He has been publishing sermons almost from the beginning, and more recently has conducted a column in the *British Weekly*, giving answers to inquirers in spiritual doubt or difficulty by suggestions which display rare sympathy and insight. Demands have come upon him in increasing number from all over the country for service as preacher, speaker, and lecturer. Dr. Parker became very fond of him, and last fall, when unable longer to officiate at the Temple himself, asked Mr. Campbell to take the Thursday noon meeting for six months.

Conjectures were already abroad that the successor to the great Temple preacher was found. "Dr. Parker's understudy" was a nickname that had even then been applied to the young pastor from Brighton. It was easy, as one saw him preaching and the people watching and commenting, to suspect which way the mind of the congregation was turning. His remarkable success soon made the situation clearer, the congregations growing week by week. In December, when with other late-comers I was swept into the gallery, it was occupied only on one side. By January or February the multitudes of Dr. Parker's own later ministry were surpassed, and the whole huge building was filled for the midweek hour in busy London. The preacher dealt with such themes as "Christianity and the Present Social Order," "The Problem of the Unemployed," "Supposing Christ was Only a Man," and others of a social or controversial kind. Yet these were by no means the staple of his preaching. He asked that requests for him to take up such subjects might not be suffered to interfere with the more strictly expository themes to which he felt most drawn.

His friend, Silvester Horne, prophesied one night last winter, when introducing him at a lecture, that the organist at City Temple would soon be playing, "The Campbells are coming," and the prophecy came true. In early March a meeting of the somewhat disorganized or unorganized body which constitutes the City Temple Church was held, and with only two or three dissenting voices (those of women, by the way), R. J. Campbell was invited to what may justly be called the headquarters of English Nonconformity.

No man could come into this eminent pastorate without inviting

Comparison with the Mighty Preacher who has just finished his course in its pulpit. If Moses is always to be succeeded by Joshua, if every great prophet and founder should be followed by a man of action, a leader and organizer, then many will wonder at the congregation's choice. Here is not Joshua, but Joseph. Look at

the calm face, the pure brow, the mystical eyes, and the words will spring to your lips, "Behold, this dreamer cometh!" The Temple pulpit has been for a generation the throne of the sturdy son of a Northumbrian stone-mason; here now is the slight figure of a son of the manse. There was the massive head, the rugged countenance; here a refined face of peculiar purity, crowned with hair already silver-gray. In the one was the spirit of the warrior; in the other is that of the peacemaker. Campbell is no craven, passive, inert; but he is conciliatory, not combative. He is not one to create, but to allay, antagonisms. A pronounced Free Churchman, in high favor with the popular, the intellectual, and the official life of the Nonconformist bodies, he is yet related in the most friendly way to the Church of England. That such an attitude can be maintained with no sacrifice of honor or dignity, do not the histories of men like Hugh Price Hughes and F. B. Meyer most amply prove?

Dr. Parker had the strong Saxon speech of one who was an intense student of the English Bible, a man of Puritan admirations, of homely breeding, of creative imagination. His successor speaks the ordinary tongue of a cultured man of the twentieth century, with good modern poetry freely quoted from memory.

Some who touch him closely have been asked the secret of Campbell's power, but with no satisfactory reply. His success has surprised his friends — has, indeed, surprised himself. The explanation for such a lack of explanation would naturally be — magnetism or genius. As to the latter, it is doubtful whether his warmest admirers would claim for him the title of genius. Ability, grace, skill — yes! but genius — no! "He is a personal magnet, not a dynamic intellect," says one keen observer. The magnetism, certainly, is undeniable. There are personalities that radiate, that send themselves out and pervade an audience like an inspiring spirit — opulent, diffusive, sacrificial. And there are others that draw to and into themselves — magnetic, absorbent. Campbell's, if one must distinguish, would be called the magnetic rather than the radiant personality. He comes quietly into the pulpit. He is of good height. The gray hair is thick above the broad forehead. The young face, smooth-shaven, is full and soft, but saved from weakness by the breadth above and the long, sharp jaw below. The upper head is well formed, the temperament apparently intellectual rather than vital.

He Would Attract Notice

in any assembly, and men, as well as women, would ask who the handsome and *spirituel* young man was. To quote an impressionist who had studied him: "There are lines in the handsome young face, and the whitish-gray powder is nature's own. Not austere wrinkles, but slanting creases made by the gentle smile that indents his cheeks. Not the snow of age, but the snow of youth, fallen in some paradoxical June. Mental stress? Mystic emotion? Personal pain? Perhaps. Who knows? Manifestly imaginative, sensitive, nervous, finely and tightly strung, the man cannot evade

life. It plays on his soul at all angles and he takes the whole of it. There is personal history in his face, shadows of old, unhappy, far-off things and battles long ago. Yes, he has lived. But the dominant look is peace, the peace of self-knowledge and self-control, a strong inward unity of will and wish. Not a sterile peace, but rather a deep, quiet sweetness, almost feminine, but not effeminate."

His voice is not strong or rich; hearers in the far gallery must strain attention to catch the words. He gestures freely with the right hand, especially with the forefinger. The left hand serves only as a receiver for the right, with which he often begins strokes that are never ended. His manner is gentle, his temper poetic. He is not a logician, but a seer. His weakness is that, being a seer, he adopts at times the method of the logician. His true style is the intuitive, the declarative, not the argumentative. And this is strength. It is, after all, not the man who coldly convinces you, but the man who gives you a vision, that makes you believe.

Campbell was preaching on a certain Thursday from the texts, Heb. 1:1 and 11:6, his subject being,

"What is God?"

Every man, said he, believes in God, but in that belief are three grades: (1) God is (so science may say); (2) God is a rewarder of them that seek Him (here speaks philosophy, which holds to mind and law); (3) God has spoken by His Son (thus religion). For the first time in the history of human thought, science, philosophy, and religion have today a common starting point—the human mind viewing itself and its experience as part of a Whole, which is not less than mind, whatever else it may be. Science no longer believes in dead matter as against living men. Materialism is dead—as dead as the first edition of the *Encyclopedia Britannica*. The man of science believes in law, which is one. There are manifold manifestations—the Universal Substance may reveal itself as a rock in one place, and a Shakespeare in another, but the reality beneath is Universal Life. This is the God of science.

In philosophy the idealism which assumes self, but questions or ignores other minds, has broken down by common sense. We do not know anything as it is except soul—our own, and other people's as well. Soul is the one thing in the whole of existence about which we can be perfectly certain that we have touched reality. It is not the clay of your friend's body in which you are specially interested, it is himself. Other minds than our own are sure. And other minds speak to the philosopher of Universal Mind. This is his God.

The man of religion goes farther. To him the universe with its life is not self-contained and self-existent by its own laws. There is somewhat beyond. The universe of universes cannot contain my God. The Universal Substance of science and philosophy—is it conscious of itself, and can we enter into conscious relations with it? The answer of saintship is, yes; science and philosophy cannot say, no. It is a matter which can be settled only by experience, and that the experience of the spiritual man. He discovers that behind the seen there is not only Universal Life and Mind, but Universal Heart. His God is Love.

If it be objected that, if this be true, all should know it, the answer is at hand.

Perception is limited. In one man there is no sense of color; in another (as in Spurgeon) there is no perception of harmony in sound. But this does not prove that there is no color, no music. The man who perceives the most is to be believed. In religion, not the man who is simply scientist or philosopher, but the spiritual man, is to be trusted. God is an assumption borne out by experience. You have not more right to assume me than I have to assume God.

If the old objection be renewed, that the disorder and disaster of the world contradict the existence of a Father-God, it may be replied that any cause must be sufficient to account for all its effects, and there is goodness to be accounted for as well as pain. You, with your heart of pity for the slaughtered thousands, are as much a product of the universe as Mt. Pelé. To account for you there must be a God who is kind as well as wise. Whence has come to us this idea of God? From Jesus Christ. When we have seen Jesus, we may have much still to learn, but about the nature of God, nothing. We know Him if we know Jesus. At the heart of the universe reigns One with the heart of a little child.

This is the sermon of a man who unites originality and strength of thought with an intuitive understanding of human nature and needs. Through the record that he left upon the mind emerged the impression that he had read widely, studied deeply, known doubt, and reached assurance.

The Note of Certainty has Power

and it sounds through his speech. There is a clear-cut, well-defined conviction and experience, joined with a certain winsomeness. The sermons might or might not compel one to believe him a great sermonizer, but the interesting personality would make one want to go again. The proof of the sermonic pudding, after all, is in the eating, and there were many who wanted to feed from Campbell's dish. There was freshness and the ease of power about him as he spoke. He seemed to know more than he was saying. He was not preaching a show sermon, a sermon that he had "crammed" for the occasion, but talking out of abundant thought and life. The reservoir would not run dry with a single flowing.

Americans will this year have opportunity to know Mr. Campbell without crossing the ocean. He is soon to come to this country, and will be heard during the summer in Plymouth Church, Brooklyn, at the Northfield Conference, and elsewhere. They will be interested to meet the man, as well as to hear the preacher. His health was delicate from his birth, but by care and outdoor living seems now to be well established. Horses and dogs are his friends, riding and driving his favorite amusements. In politics he is a strong Liberal. His reading has been omnivorous. T. H. Green, J. H. Newman, John and Edward Caird, and A. M. Fairbairn are some of the formative influences that have played powerfully upon him. A remarkable memory and a large capacity for work have aided him in gaining an ample store of knowledge and a broad acquaintance. His method of preparing to preach is often, if report be true, as hasty as Spurgeon's or Beecher's in their prime.

Differing vastly from his eminent predecessor in many characteristics, he is one

with him in his emphasis on personal religious experience, with its deep conviction and its spontaneous joy. And more than all shallower reasons, this must be held a secret of his power: he believes, he has lived, he bears witness.

Mt. Vernon, N. Y.

BISHOP FOSTER AND OLIVER WENDELL HOLMES

REV. BENNETT C. MILLER.

ONE stormy, depressing day in 1894 I went to call upon Oliver Wendell Holmes, a little less than six months before his death. I went tremblingly. A servant girl met me at the door, and taking my pastoral card to Dr. Holmes she returned in a few moments, saying the Doctor would be glad to have me come up to his "study." As I entered he greeted me with a hearty "Good afternoon, take a chair." Instantly all my forebodings about his aristocratic seclusiveness vanished, and I felt as welcome as though I had been his life-long friend. I spent a full hour with him discussing (or rather letting him discuss) a wide range of topics, a verbatim account of which I wrote out the same day on my return home. It was a memorable hour in my life.

Early in the interview he recalled that I was a Methodist, and he said: "John Wesley was a very great man. He had a very thrilling life. I read Southey's Life of Wesley many years ago with deep interest. I have always had a profound admiration for the Methodists. Their earnestness and enthusiasm always attracted me. Your Bishop Foster I learned to love many years ago. I think he is a great man. I got acquainted with him many years ago in a peculiar way. One day I was riding on the cars between Boston and New York, and just in front of me sat a man with a very large head. It was so full and well developed that I sat looking at it for a long time. Finally I made up my mind that he must be some distinguished person. My natural curiosity became so strong, finally, that I could not restrain it. So I leaned forward and tapping him on the shoulder said, 'What senator are you?' The Bishop looked around smiling, and said very modestly, 'I am not a senator, I am a bishop.' We fell into conversation and have been ever since good friends."

Further on in our conversation Dr. Holmes admitted that Bishop Foster and Phillips Brooks had caused him to seriously question his Unitarian conception of Jesus, and to fear at times lest they were right and he was wrong. With this hint I wrote Bishop Foster suggesting that he write or visit Dr. Holmes again, hoping that he might help the genial Autocrat in his closing days to solve some of his life problems. I regret exceedingly that I cannot quote from the Bishop's letter of reply, which I have mislaid or accidentally destroyed. The substance of it was, as I recall it, that such an effort would be fruitless. But he hoped and prayed that when we got to heaven we would find Holmes there, and then we would learn that he was more orthodox than his contemporaries have dared to suppose.

Providence, R. I.

What Our Ministers Are Preaching

The World's Estimate and the Christian's Estimate of Christ

REV. GEORGE S. CHADBOURNE, D. D.
Pastor Belmont Church, Malden.

TEXT.—"When Jesus came into the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am?" — MATT. 16: 13.

THE life and ministry of the Lord Jesus on earth were marked by two divisions or stages—that of teaching and preaching, and that of suffering and death. The first of these has now passed, and He is about to enter on the second, dark and terrible. On the border line between the two He puts to His disciples the questions of the text: "Whom do men say that I am?" and, "Whom say ye that I am?" They were meant to be test questions then, and they are test questions now.

1. The world's estimate of Christ has changed little since our Lord's day. Then it was marked by great variety, by many different opinions. To some He was John the Baptist, to others Elias, to others one of the prophets. All these were wide of the truth and at this we well might wonder, since Jesus had so often and so positively declared He was the Messias so long ago promised to them, and for whom they

Son of the living God." To what an infinite height this confession bounds from that of the Jew! It spans all that infinite space that lies between humanity and divinity, between man and the infinite God. What a different person Christ is to the believer from what He is to the unbeliever. Listen while men utter their thought concerning other great characters of the world's history; they think and speak the same. Not so do they think concerning Christ. Here they are at variance. When His name is mentioned the note of discord sounds. Not so when Christians speak. Their words are as clear and as certain as concerning any other great personage, and there is among them no discord. They speak as men that know, feel, and love. Jesus is to them what He was to Peter, the Christ, the Son of God.

3. Whence came this knowledge to Peter? Knowledge is more than faith, or hope, or desire. It is the certainty of things. To others Jesus was speculation, conjecture, guesswork; to Peter He was knowledge. And the source of the knowledge was purely supernatural. "Flesh and blood," said Jesus, "hath not revealed it unto thee, but My Father." None can know Christ save those on whom the Holy Ghost has shed His divine light. Paul testifies that "No man can say that Jesus is Lord but by the Holy Ghost." This knowledge waits for all who will to have it. Lift the windows of the soul, and it will flood every part with its divine light.

Jesus the Man of Prayer

REV. W. S. MCINTIRE.

Pastor Church at New London, Conn.

TEXT.—"And it came to pass in those days, that He went out into a mountain to pray, and He continued all night in prayer." — LUKE 6: 12.

AMONG the many ties that bind Jesus to our common humanity was His dependence upon the Father. He was a man of prayer. It was His habit to spend much time in communion with our Father. The Gospels reveal to us His places of prayer, the occasions requiring prayer, their character and content. He frequently went away to some mountain, or other secluded spot, to be alone with God. Here is our example. How often it is necessary for us to shut ourselves away from our business and social life to be alone with God! He prayed with His disciples at the grave of Lazarus and in the upper chamber—our example of social prayer. We need to pray for and with each other. He prayed before every great work—on the threshold of His public ministry at His baptism; when He was to select His apostles; when He was about to approach the cross, and in His agony of crucifixion.

Great responsibilities come to us. Before undertaking any important work—in fact, any work—here is our example. If we will spend hours consulting some wise friend before risking time and money in a financial enterprise, is it not well to follow the example of our Leader and talk much with God about our work? He knows all things about everything and invites us to consultation. Do we ignore our opportunity? May not this account for our failures?

After He had fed the great multitude, they were determined to make Him king. He had charmed them with His eloquence and satisfied their hunger. His resources seemed to be unlimited, surely He must be their king. What did He do? He went away and prayed. In the midst of success, the applause of our fellows and our promo-

tions, we need to pray. We are so easily and quickly inflated with pride. How many have been destroyed by prosperity and promotion! Why? Because they have neglected to pray.

Before His arrest, in anticipation of His trial and death, He prayed. We may see failing health, either in ourselves or some dear one; the collapse of a life business; the approach of death. Here is our example. What great need of prayer as we approach the dark cloud! We may be prepared as He was. The angel strengthened Him while He prayed. When He was surrounded by His bitterest enemies, and they were exulting over His pain, He prayed for their pardon. Are we maligned, or persecuted for righteousness' sake? We shall have peace if we pray.

The prayers of Jesus were characterized by thanksgiving, assurance, petition and submission. We ought to include all these and more. He had no need to ask for personal pardon, but we must always include this element. Among the results of His prayers were, the baptism of the Holy Ghost at the Jordan, the voice attesting His sonship, and the transfiguration. We need the Holy Spirit, and have the promise attached to the condition of asking. We need to discover the revealed will of God as contained in His Word, and to show the

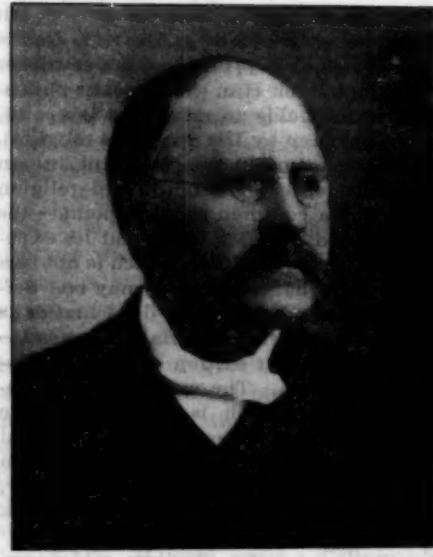


REV. GEORGE S. CHADBOURNE, D. D.

had been so long looking. We may wonder, but let us remember the same thing occurs today. Christ now is unknown, misunderstood; many are the opinions held concerning Him and His teachings.

Why are Christ and His words interpreted in such various and discordant ways? Not because either is ambiguous or uncertain. The real difficulty then and now was and is the same. It was in the human will. Men would not see nor understand—they will not now. Again and again Jesus charged this upon them. They had framed their own notions of the Messias, and to this willfully clung. For the same reason men differ now in their opinions of Christ. Christ is to them what they would have Him be; truth is what they want to believe, and duty is what they want to do. And this is the cause of most of the varieties of thought concerning Christ today. The human will makes Him what it chooses to have Him.

2. In contrast with the world's judgment of Christ consider that of the Christian. It is expressed in the words of Peter, words echoed in all the confessions and creeds of Christendom: "Thou art the Christ, the



REV. W. S. MCINTIRE

transfigured life in a dark world. They will all come to the one that is much in prayer.

The Church Universal

REV. NORMAN LA MARSH.

Pastor Knight Memorial Church, Calais, Me.

TEXT.—"And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and they shall become one flock and one shepherd." — JOHN 10: 16.

WHEN J. H. Newman left the Anglican Church in 1845 and became an avowed Romanist, his act was due to his conception of the term "church." The essential difference between Protestantism and Romanism is in the view each takes of the exact meaning of this term. Romanism makes the church the source and centre of religious authority; Protestantism builds her faith on the Scriptures pure and simple, and sanctions no form which does not have in it the power of godliness. Our text suggests the idea of oneness—the church universal—as with a tree whose every branch, twig and bud receives its life from the one source. The church when

rightly understood is not sectional, but a united whole; it is not a theological fabrication, but a spiritual unit.

The seeker for truth propounds two questions: "Why so many religious sects?" "Which one of them is exactly



REV. NORMAN LA MARSH

right?" The number of religious sects is akin to the number of branches of a tree, each valuable according to its fruit-bearing power, and nothing more. The true church is known by no denominational name, by which it can arrogate to itself superiority over all others; he who interprets the teachings and spirit of Jesus correctly, and proves his discipleship by his consistent, strong life, which the world cannot mistake, is a member of the true church, whatever its name. Minor differences of opinion as to forms, methods, rites are valuable only as channels for effort in which one can work to the best advantage. Observe the distinction in our text between "fold" and "flock."

1. *Origin of the Church.* Christ's first direct reference to the church is in Matt. 16: 18. The term "rock" stands for firmness, permanence; the term "church" signifies assembly, and nothing more. As proof of this, Jesus formulated no specific creed, established no church offices, gave no authority to forms, ceremonies, rites, beyond preach, baptize, keep in remembrance the atonement. The reason for this absence of minutiae may have been due to the fact that the truth is so many-sided, so prolific, so enduring, that the chief requisite is not form, but spirit.

Christ's method of work was not so much to the masses as to the individual. Strong, healthy, vigorous individualism was the material used for the foundation of the church—men like Peter, James, Paul, whose every line of character was so distinct, so pronounced, so impressive as to affect the ages; not stoicism with its restraints; not fanaticism with its lack of sense; but strong, noble, enduring character, whose intelligence and spiritual union were interlinked. The life of the church universal depends on three points—facts, doctrines, and spiritual energy: facts relating to Christ's birth, miracles, atonement, resurrection, ascension, advocacy; doctrines in which conviction, repentance, faith, forgiveness, witness of the Spirit, have place; spiritual energy, "born anew," so that one's entire life bears upon it the Divine stamp.

2. *The Mission of the Church.* The Gospel has but one object—the salvation of the individual in his entirety; and the mission of the Christian Church is to give

the Gospel to all mankind, so that those who receive it shall become solid, consistent, spiritual. Theology may change, but righteousness never.

The New Testament sets forth the universal mission of the church. As Jesus was not sectional, but dealt with persons and problems from the greatest number of view-points, we, too, shall aim to be like Him. Not color, not race, not clime, but soul value, shall be our constant incentive, till all nations, peoples, kindreds, tongues, shall become one great flock, with only one Shepherd.

NEBRASKA LETTER

"RANGER."

THE annual report of the Omaha Hospital and Deaconess Home has been made for the year ending March 1—its twelfth year—and the result shows hard work, untiring devotion, and splendid management and economy on the part of the noble and unselfish women who are carrying on this great philanthropic work.

In a poor miserable building, which has only thirty four regular beds, a building badly located and unattractive in appearance, they admitted 763 patients and had only twenty deaths. If a better record than that can be produced, we would like to see it. In addition to this, 162 patients were nursed outside the hospital, requiring 1,215 days' time of the nurses. To handle that number of patients under such crippled circumstances requires thought and ingenuity. Cots have to be placed in halls and spare corners, wards unduly crowded, and patients discharged hastily to make room for more urgent cases. Yet such is the reputation of this institution for good work that patients wait and insist on coming here, and, after all is done to accommodate them, more are turned away than can be taken in.

A start would have been made this year on the new building, as the trustees have a fine site paid for, with enough cash on hand and good subscriptions to warrant them in putting up the central portion of the new hospital; but in this union-cursed town all building has been at a standstill since March 13 on account of the bricklayers' and hodcarriers' strike. These men demanded a few cents a day raise on the above date. The contractors agreed to pay it, beginning May 1. The men unreasonably refused to continue work on the old scale and quit at once, since which time they have been walking the streets with their hands in their pockets, and all building and public improvement has been indefinitely postponed. The contractors were compelled to return the trustees' bids, with the advice that they could not entertain them this year.

A fire occurred at Hanscom Park Church, Feb. 10. It was not of a serious nature, however, for the congregation sang the doxology while the fire was in progress. It was no worse than the burning up of two mortgages—one for \$6,000 and the other for \$2,500.

In connection with events of this kind, the question has often occurred to the writer as to the wisdom of using theatrical effects and red fire displays, and the making of a public demonstration. It only announces to the world that that church has been unreasonably in debt for an indefinite period, a matter of which neither a church nor an individual should be proud. Obligations of this kind should be paid in a quiet, businesslike manner, as a business firm or individual would do. They are not events which concern the public, and often give scoffers a handle to use against

churches. When church enterprises are properly managed, they will not go into debt.

Part of the town of Fairbury was destroyed by fire, April 23—that part in which our church was located. The church was almost totally destroyed and the parsonage damaged.

The hearts of the members of the church at Wayne were made glad this spring by the gift of a fine new pipe organ from Mrs. J. H. Pingrey. The lady is not a member of the church, but a recently translated daughter was, and was buried from that particular church. The lady is now 82 years old, a lover of sacred music as when she was a member of a choir in her girlhood days, and this valuable and useful gift is in keeping with many others she has made to the cause of religion. The church at Wayne is one of the finest in the State outside Lincoln and Omaha.

The Methodist Episcopal Church in this State is making steady progress, and healthy and gradual development is shown in almost every report published. At Munroe a class of seven members was organized in August, 1901, and on April 19, 1903, a neat and commodious church was dedicated. Wolbach has \$1,600 pledged toward a \$2,000 church. At University Place, Lincoln, a new church seating 1,200 people has been opened. At Minden, on April 23, the cornerstone of one of the finest churches in the State was laid. At Spencer, on April 19, a new church was dedicated. At York, on Easter Sunday, a class of fifty was received into full membership.

One of the pioneer Methodists of this State, known as "Grandma" McCoy, died recently and left a small bequest to Bishop Thoburn for the Missionary Society. Her daughter, to whom she left only the legal minimum and her Bible, sought to break the will on the ground that her mother was of unsound mind, that she devoted much time to reading the Bible and prayer, that she gave tea parties to children, and sometimes chased the boys out of the apple trees. The judge held the will to be valid, and said that he himself had been known to play with his children, often sitting on the floor and drinking sweetened water for tea and other undignified indulgences, that the reason he had not chased the boys from the orchard was because he had none, and that if he spent more time with his Bible and in prayer, it might make him a better man.

We are waiting with impatient interest the result of the hymnal committee's work, and trust that it may speedily be accomplished after the Boston meeting, and the outcome be one of the best books in existence. That our present book is loaded with a lot of religious poetry that is unsingable and poorly adapted for practical use cannot be denied; and the musical inaccuracies and bad musical editorship are very glaring and inexcusable. To correct the mistakes in the latter respect, men of practical musical experience and education, men who have had long experience in actual church musical work, as for instance men who are at the head of some of the best choirs in the country, should be called in to assist. If our own church cannot produce such, they should be called in from outside.

"Ranger" has been visiting some of the annual district conferences, and has been much edified and interested in the discussions which have taken place on such topics as, "What the Next General Conference

Continued on page 704

THE FAMILY

THE QUEST

JULIA REDFORD TOMKINSON.

Fair Love went Maying on a blossom day,
When all the air was full of tender trills
Of singing birds, and o'er his blithesome
way
Blew fragrant winds from misty far-off
hills
Of dear delight, to which with winged feet
And eager heart he flew, his own to meet.

Fair Love went searching on a golden day
Through summer corn, and through the
billows deep
Of wind-swept, ripening wheat and gar-
dens gay,
With leaping pulse and longing eyes to
sweep
The far horizon line. "Oh, where is she
Who waits, or here or there, my own to
be?"

Fair, stately Love, in russet robe of brown,
With yearning eyes like tranquil wells of
light
O'er shadowy depths of pain, went up and
down
Through gold and crimson vale, o'er purple
height
In autumn's tender haze, with steadfast
feet
And longing heart, his own, his own to
greet.
Fair, fairest Love, in sweeping garments
white
Of stainless ermine, royal robe of state,
His silver hair, wind blown, a halo light
His kingly head around (the hour was
late),
With face uplifted, through the drifting
snow
Went out of sight, his own at last to know.

Carlisle, Pa.

Thoughts for the Thoughtful

On our way rejoicing as we homeward move,
Hearken to our praises, O Thou God of love!
Is there grief or sadness? Thine it cannot be!
Is our sky clouded? Clouds are not from
Thee!

On our way rejoicing as we homeward move,
Hearken to our praises, O Thou God of love!

— J. B. S. Monsett.

Its way of suffering is the witness which
a soul bears to itself. — Amiel.

To spare a step in the path of piety, is to
spend many in the ready road to misery. —
Thomas Fuller.

There is no limit to the possibilities of a
life which has become the aperture or
channel through which God can pour Him-
self forth. — Rev. F. B. Meyer.

"I jes' do the best I ken where the good
Lord put me at, an' it looks like I got a
happy feelin' in me 'most all the time." —
Mrs. Wiggs, in "Lovey Mary."

There is no better way to show our trust
than to busy ourselves with the things He
asks us to do. Trusting Him to take care
of His share leaves us "at leisure from
ourselves" to do our share of the "Father's
business." — Maltbie D. Babcock, D. D.

Neither are there different kinds of faith.
Men talk about a feeling faith, and a living
faith, and a saving faith, and an intellectual
faith, and a historical faith, and a dead faith.

But it is all a waste of words: for either I
trust or I do not trust. If I trust, I have
faith, and if I do not trust, I do not have
faith, and that is all that there is about it. —
HANNAH WHITALL SMITH, in "Every-Day
Religion."

* * *

There are people who look a little askance
at the idea of eternal life, because they fear
that after innumerable ages it may become
monotonous. But think! — does this life
ever become monotonous to those who are
all the time working, learning, and growing?
Does the artist ever grow weary of
painting, or the musician of composing, or
the singer of singing, as long as his powers
are not only unimpaired, but steadily ex-
panding? Even men of business get to be
so enamored of their business as to be rest-
less, lost without it. Life never becomes
monotonous, uninteresting, to those who are
worthily and congenially employed. In
the future life, with enlarged, possibly with
additional, faculties, and with endless op-
portunity for their exercise and expansion,
is it not likely that there will be continual
joy, ever satisfied yet ever renewed, in us-
ing and improving them? — George Mac-
donald.

* * *

What sweet, bright, fragrant flowers God
has made to spring on the earth — cow-
slips in the meadow, daffodils by the pools,
primroses in the woods, myrtles, wall-
flowers, lavenders, pinks and roses to
bloom in the garden, an infinite wealth of
color, sweetness, and virtue! But in these
days we are tired of God's flowers, and
with a strange wantonness we dye them
for ourselves. The world is running after
queer blossoms that our fathers knew not —
yellow asters, green carnations, blue
dahlias, red lilacs. And in the moral
world we are guilty of similar freaks.
"Whatsoever things are true, whatsoever
things are honest, whatsoever things are
just, whatsoever things are pure, whatsoever
things are lovely, whatsoever things
are of good report; if there be any virtue,
and if there be any praise." Ah! these
blooms we know; these are the old sweet
flowers which grow in the paradise of God;
but these fancy graces of positivism, these
forced virtues of asceticism, these affecta-
tions and artificialities of holiness, are the
green carnations, the blue roses, the dis-
colored violets and jonquils of the religious
world.

"Learn of Me," says the Master. Yes;
let us go back to Him who was without ex-
cess or defect. Nothing is more wonderful
about our Lord than His perfect natural-
ness, His absolute balance, His reality,
reasonableness, artlessness, completeness.
... Nothing excessive, nothing wanting;
nothing artificial, nothing unsymmetrical;
no underdoing, no overdoing. The good-
ness of Christ was like the sunshine, the
breeze, the dawn, like the sweet summer
rain braided with the rainbow. Let us
live much with Him, and He shall make
us sharers of His spotless beauty. — REV.
WILLIAM L. WATKINSON, in "Studies in
Christian Character, Work and Experi-
rience."

* * *

Soon after the death of Carlyle two
friends met. "And so Carlyle is dead," said
one. "Yes," said the other, "he is gone;
but he did me a very good turn once."
"How was that?" asked the first speaker.
"Did you ever see him or hear him?"
"No," came the answer, "I never saw him
nor heard him. But when I was beginning
life, almost through my apprenticeship, I
lost all interest in everything and every
one. I felt as if I had no duty of impor-
tance to discharge; that it did not matter
whether I lived or not; that the world

would do as well without me as with me.
This condition continued more than a year.
I should have been glad to die. One
gloomy night, feeling that I could stand
my darkness no longer, I went into a
library, and lifting a book I found lying
upon a table, I opened it. It was *Sartor Resartus*, by Thomas Carlyle. My eye fell
upon one sentence, marked in italics: "Do
the duty which lies nearest to thee, which
thou knowest to be a duty! The second
duty will already have become clearer."
That sentence, continued the speaker, was
a flash of lightning striking into my dark
soul. It gave me a new glimpse of human
existence. It made a changed man of me.
Carlyle, under God, saved me. He put
content and purpose and power into my
life."

"The duty lying nearest" was the duty
Joseph magnified. He accepted that duty
as divine, and he performed it under God
faithfully, serviceably, and cheerily. Any
and every life that meets duty as Joseph
did, will make the best of its life. We
may be placed in low position or in high
position; we may have menial or kingly
responsibilities; we may have temptations
of all possible kinds about us; but if we
look to God for guidance, and carry faith-
fulness, serviceableness, and cheer into
each and every duty, we shall have made
of life the best. — JAMES G. K. MCCLURE,
in "Living for the Best."

What sweet, bright, fragrant flowers God
has made to spring on the earth — cow-
slips in the meadow, daffodils by the pools,
primroses in the woods, myrtles, wall-
flowers, lavenders, pinks and roses to
bloom in the garden, an infinite wealth of
color, sweetness, and virtue! But in these
days we are tired of God's flowers, and
with a strange wantonness we dye them
for ourselves. The world is running after
queer blossoms that our fathers knew not —
yellow asters, green carnations, blue
dahlias, red lilacs. And in the moral
world we are guilty of similar freaks.
"Whatsoever things are true, whatsoever
things are honest, whatsoever things are
just, whatsoever things are pure, whatsoever
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are of good report; if there be any virtue,
and if there be any praise." Ah! these
blooms we know; these are the old sweet
flowers which grow in the paradise of God;
but these fancy graces of positivism, these
forced virtues of asceticism, these affecta-
tions and artificialities of holiness, are the
green carnations, the blue roses, the dis-
colored violets and jonquils of the religious
world.

With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God — that, somehow, true and
just,
His plans work out for mortals; not a tear
Is shed, when fortune, which the world holds
dear,
Falls from his grasp; better with love a crust,
Than living in dishonor; envies not,
Nor loses faith in man; but does his best,
Nor ever murmurs at his humble lot.
But with a smile and words of hope gives
zest
To every toiler; he alone is great,
Who by a life heroic conquers fate.

— Sara K. Bolton.

A SERMON WITH AN AIM

MYRA GOODWIN PLANTZ.

"DEAR me!" sighed the minister.
"I am completely discouraged
about preaching. It does very little good.
People come because they feel they ought,
but they do not listen as if they cared
much. About all one can do these days
is to keep things going."

"After all, it is easier to *preach* than to
practice," answered his wife, with a
smile.

"Oh, we expect our wives to do the
practicing! It is enough to ask preaching
of a man. But, seriously, Mary, I
have preached on the leading topics of
the day and the great evils of the age,
and I have taken up the great fundamental
truths of the Bible, and it all had
a soothing effect. I have thundered denunciations
against sin, looking up at the
ceiling, and I have plead with sinners
Sunday evenings when I knew all were
church members, because I had those
sermons ready."

"Perhaps it might pay to drop writing
sermons and get the unconverted out to
church," mused the wife; "but your
work is so different from mine, it is hard
to suggest." She had been married long
enough to suggest rather than advise.
"No woman would fire around aimlessly

as you men do in preaching. A woman is always working towards some objective point. It may be a frivolous one like begging silk for a crazy quilt, or embroidering a baby's petticoat. You may have noticed that women talk about the subject most on their hearts. They are not logical, or learned, I admit, but they talk for a purpose. Mrs. Brown talked me out of a dollar yesterday, and Mrs. White got some unwise expression of sympathy that she came after, and Miss Sharp got a promise for her work. That is why women can carry on church fairs and raise money so successfully. They are in such dead earnest. It is the same way when one gets the salvation of souls on her heart — which isn't often. Men are more subjective than women. Yes, they are. Women have very little individual living. They are lost in their husbands or children. That's why they can be more religious in feeling. You preachers dream over your books while we women are finding God as best we may, living every moment for some one else."

This was a little too much. "Since you seem to think earning the living by preaching is subjective dreaming in the study, change places with me this week," the minister answered, coldly.

"Very well," she replied, cheerfully. "Of course I know it takes reading, and hunting up illustrations, and study on Bible exegesis, in all of which I shall be very weak; but I can write about what a busy woman needs on Sunday to sweeten and strengthen her for another hard week."

"I would like to see you do it," he said, stiffly. "I am quite willing to look after the things you do in the home."

"I am sorry that Susan is laid up for a few days with the grippe. You know she often has little sick spells, but I manage to get along, so you will. You can have Bertha wait on her when she comes from school. I have given her her breakfast and her medicine, so she will get along for a few hours. I had to hear Nellie's spelling, and find Rob's mittens, and advise Bertha about her recitation, so the dishes are not washed or the baby bathed, and the children may have slighted the upstairs work. You wanted an apple pie for dinner, and a roast is ordered. You can select your own vegetables. Keep the baby off the floor in the high chair when he gets tired of the carriage. There is some fine ironing that must be finished, and the buttons on your Sunday coat changed, and Nellie's best dress lengthened for the party; and you must see how Grandma Parker is when you take baby out for her ride, and stop at that poor woman's on Amer St. and tell her what to do for her teething baby. She sent for me yesterday. You may be thankful you have not a gifted wife, or you would have to lead some meeting with it all, or write a paper for a missionary society. Above all, let no one interrupt me, and keep an eye on the furnace drafts. Oh, yes, bread must be set this evening. You must get through in time for prayer-meeting, for if a minister's wife can't do as much as to get across the street, who else will make the effort?"

"I did not know that Susan" — the minister gasped; but the study door had

slammed upstairs, and his wife had begun to look for a sermon. He reflected that it was nothing new for Susan to take to her bed when his wife was especially busy, so he had no reason to complain. The door-bell rang three times while the new nurse was getting the baby ready for the day. The last time the washbowl was upset, and the baby was paddling in a pool of water on his papa's return. This meant another clean dress, which went on in no gentle manner, and a pitched battle ensued. But no signs came from the study.

It is needless to tell of the woes of that morning. The preacher scalded his hand washing dishes, but had no time to attend to the burn. In a very short time the children came bounding in for dinner, calling "mamma," in their usual loving tones. Then the little woman relented, and ran down just in time to prevent the baby, who was wiping up the kitchen floor, from swallowing a piece of glass, part of a tumbler the father had let drop.

"Mary, the baby has been so troublesome and the door-bell rang so often, I haven't much for dinner. You are right about the stove having a poor draft. I'll have the stove man up before night. The meat and potatoes are not warmed through, and there is nothing else."

"Oh, we'll soon scramble a few eggs and have a good cup of tea, and bread and jam and cookies, and you can get a six o'clock dinner. Hurry with the table, Bertha. As soon as I get Jamie in his high chair we will help papa get a fine lunch. It often happens that way, dear. A woman has to be patient and quick and full of resources to be a good Christian. I know just what kind of a sermon a woman needs, but I am not used to putting my thoughts on paper. I must do as one does in housework: In spite of many perplexities, a woman must hold to the main track. Sometimes it is washing, or baking, or making a poor girl do it. You will catch up this afternoon after you get baby to sleep, and my thoughts will come more readily after I have made a few pastoral visits in this glorious sunshine."

"Here, Mary, I have a lot of new families who ought to be seen this very day. Would you mind going back to your part of the work? I invited the elder for supper and to stay all night. I am sure I know now what you mean by needing a sermon on patience. Only I am not fit to preach to you. I think I broke half the Ten Commandments over that pesky stove," and the meek tone and pleading look would have melted any heart.

"Certainly, dear. I'll take the *practice* part," she laughed. "Oh, I know you meet your temptations and trials, too. I only meant to suggest that if you could enter more fully into the daily trials of your members, perhaps you would find each week some one's special need; and human nature is so much the same that, if you really comfort and uplift a certain person, you would do the same for others. What one mother needs, they all need; and what one young man should know, others ought to know. But, you blessed boy, you have burned your hand and never called me."

"You are the blessed one," he said smiling with the light in his eyes a

woman loves to see. "You do not need my sermons."

"Yes, it is 'line upon line and precept upon precept' we all need," she affirmed. "I am proud of my husband's learning and forceful statements of truth, and, John, you preach no more aimlessly than your brothers. I am not a scholar, you know — only a common sort of a woman."

"You are just the right sort," the minister said, giving her a quick kiss as the little woman opened a jar of jam.

"Look here, Mary," he said, a few days later, taking out his notebook. "Brown needs help in business temptations — says it is impossible to make money and be a Christian. Mrs. King needs patience in her home affairs — has a poor girl, a peculiar old mother-in-law, and troublesome children, nearly always sick. Her husband is evidently a cold, unsympathetic, selfish fellow. What you need, will fit her."

"Leaving out sick children, mother-in-law, and especially selfish husband!" interrupted Mary.

"Thank you, we'll say 'exacting, but well-meaning.' Miss White needs grace for physical pain, and Mrs. Watts patience to bear poverty pleasantly. I have thought of a text that will take in all these cases."

"For our sakes He became poor," is a good poverty text," suggested the wife. "I should be afraid to aim at several cases for fear I should fire in between the ranks."

"You are persistent in the meekest way," laughed the minister. "Since you won't give up, I'll preach to one woman next Sunday."

The minister went into the pulpit after very earnest prayer. He was going to give a message of hope and comfort that might change the current of a life. There was no telling what it might mean to Mrs. King's family if she found peace. Her face showed that her influence for Christ in her own home could not be very decided. She would repel, and not win, while she was feeling so grieved over her own burdens. With her earnest nature she would be a power in the church and town if she were a consecrated Christian. Mrs. King sat in her pew stern and forbidding. She had been tried to the point of bitter words with her husband that morning, and he had taunted her with her religious profession and her failings in the home. She had not intended to pay much attention to the sermon, but the text attracted her: "My grace is sufficient for thee, for My strength is made perfect in weakness." I wish you could have seen that woman's face as she listened to her sermon. She saw her own troubles spoken of freely, and then heard of women who had far more to bear — women who had the pains and trials of motherhood and none of its compensations; women in darkened heathen homes; women who were wives of criminals; women who faced starvation for themselves, and, harder still, for their babes. How attractive Mrs. King's home seemed in contrast! She had never known want or severe labor for daily bread that she should make such a fuss about her trials. Then the preacher spoke feelingly of the tendency of busy hus-

hands to be unappreciative, and his men got their word in season then. But, admitting that some really good men did not realize all their wives were to them, there was still the blessed privilege of service for the wife and the reward of the Master's approval. There was grace for this, and there was the promise of the Friend who could take the place of husband as well as father. When he came to the thought of motherhood the preacher's eyes grew misty and his voice trembled. Less than a year before he had laid away the one who had been the inspiration of his boyhood days—the mother who had cared for him and led him to Christ by her own efforts. He thought, too, of the sweet woman in the minister's pew, and how many nights she had been up with sick children, and how many things she had sacrificed to be a good mother. Men seldom think of the patient mother of their own children when they are stirred to emotion on motherhood, but that day every man in the congregation thought not only of the blessed mother who had given him life, but of the other woman who deserved honor and tenderness because of being the mother of his children. There were tears on more than one face, and children looked up at their mothers and resolved they would be good and take better care of them if they were so precious.

But the last of the sermon was the best. Suppose a woman could not command the love and consideration she deserved; suppose she had to work far beyond her strength; suppose she had poverty and ill-health before her—the promise was for her. She could have sufficient grace; she could lean on the strength that was made perfect in weakness; she could have a happy, victorious life and a glorious reward hereafter.

The preacher saw that Mrs. King had received her message. She might, or she might not, be able to make her environment pleasanter. It did not matter so much now. She would be all the more precious to her Heavenly Father because He chose a hard path for her. She would live day by day by His grace and in His strength; and she went home a new woman, carrying with her a divine influence that in time was to change every one in her unpleasant home. She got such a vision of what Christ can be to a human soul that, after that day, she would have been satisfied with "Jesus only." It was like our Heavenly Father that, after she had sought *first* the kingdom of heaven, the other good things were added.

"That was one of the best sermons I ever heard," a leading man said. "You pretended to preach to our wives, but you hit the husbands, too."

After the sermon on "Honesty in Business" the minister was not surprised to hear that two men had entirely changed their business policy. The preacher fired at a definite aim and expected results.

"Mary," the minister said one morning, as he ran in a moment from the study. "I overheard the brethren talking about me last night. Before I could make them aware I was near, Mr. Sheldon said: 'I don't think our preacher is as full of literature and science as he used to be, but how he does straighten out our

difficulties.' 'He keeps us listening, too,' answered Dr. Little. 'People are coming to church who never darkened the door before.' I guess you are right, Mary. Folks need help in daily living."

"I suppose Jesus thought that when He preached the Sermon on the Mount," answered the wife, softly.

Appleton, Wis.

AN OLD-FASHIONED WOMAN

No clever, brilliant thinker, she,
With college record and degree;
She has not known the paths of fame;
The world has never heard her name;
She walks on old, untrodden ways—
The valleys of the yesterdays.

Home is her kingdom; love her dower;
She seeks no other wand of power
To make home sweet, bring heaven near,
To win a smile and wipe a tear,
And do her duty day by day
In her own quiet place and way.

Around her childish hearts are twined,
As round some reverent saint enshrined,
And following hers the childish feet
Are led to ideals true and sweet,
And find all purity and good
In her divinest motherhood.

She keeps her faith unshadowed still—
God rules the world in good and ill;
Men in her creed are brave and true,
And women pure as pearls of dew.
And life for her is high and grand,
By work and glad endeavor spanned.

This sad old earth's a brighter place
All for the sunshine of her face;
Her very smile a blessing throws,
And hearts are happier where she goes.
A gentle, clear-eyed messenger,
To whisper love—thank God for her!

—Congregationalist.

A Wayside Seed

ONE would not dare to say how much Mrs. Capen paid the musician for playing at her reception; it was some fabulous sum, but, as she remarked, one must furnish entertainment, and this pianist was all the rage. When the first notes of the instrument rang out there was a hush for a moment in the brilliant rooms, then the buzz and the chatter went on with renewed vigor. The pianist's heavy eyebrows came together in a scowl, but he presently forgot himself in the joy of his creation.

Hannah White had been scrubbing for Mrs. Capen that day. It was late in the evening when she left the house. As she passed the open windows of the reception-room the music burst upon her in all its thrilling beauty.

Hannah dropped on the grass in the shadow of a shrub. She was in no haste to get home; Jim was sure to be cross. It was not easy living with a man who had a temper. Hannah had about made up her mind to go back to her mother's. Jim could get along somehow. If he should miss her, so much the better; it would only serve him right.

"Life's hard on poor folks," thought Hannah, as she leaned her tired head against the piazza and listened.

At first the gay music came unmeaningly to her ears; then it deepened into fuller, richer tones.

"If there was only something real, like that!" sighed Hannah, out in the dark.

Suddenly the whole movement changed; a plaintive note crept in and grew into a wistful strain, which rose and fell with yearning tenderness, bringing a strange

pain to Hannah's heart. She forgot everything but the longing of those searching notes. Then the sadness lost itself in a glad, sure chord, and the music stopped.

"Why," said Hannah, aloud, sitting up straight, "I didn't know I cared for Jim that way!"

The next day Mrs. Capen said it was money wasted to have music at a reception. Nobody ever listened to it. The musician thought so, too, only it was the music, not the money, he considered as thrown away. But Hannah sang over her wash-tub, and looked so like old sweetheart days that Jim kissed her and called her "old girl," as he used to do.

"Not all that seems to fail has failed indeed. What though the seed be cast by the wayside and the birds take it? Yet the birds are fed." — *Youth's Companion*.

A Wife's Supremacy

A VERY wise woman told me once that where wives were obviously supreme in the household they had gained their supremacy unconsciously by complete devotion to their husbands. They had stooped to conquer. By which she meant, not that they had stooped in order that they might conquer, but that in stooping they found themselves conquerors. Most of us have known houses where the husband is henpecked, but that kind of supremacy is no credit to a wife, and indeed brings her into greater contempt than her husband. Mrs. Carlyle never gave herself to her husband, never gave herself in the sense of doing what pleased him, though no one was more conscientious in doing those things which, as she thought, ought to have pleased him. That is a kind of devotion for which husbands care very little. There was always about her some jealousy of her husband. She was not content to shine in his light. She loved the glory of her own. There are unmistakable traces of annoyance at his praises and his reputation. Wherever this element enters married life it is fatal to the highest happiness — CLAUDIOUS CLEAR, on "The Carlyles," in *British Weekly*.

The Joke was on Papa

IT was a serious moment in the family. Helen Jennings was in tears and tried to speak, but her father stopped her with a sad gesture. Mrs. Jennings wiped her glasses and prepared to read a letter that she had just found in Helen's pocket. To think that their Helen, who had but recently celebrated her seventeenth birthday, their Helen, who was so sweet and good and straightforward, should have a letter like this!

Mrs. Jennings read, in a trembling voice: "Angel of my existence" — "What!" exclaimed Mr. Jennings. "What sensible man would dream of addressing a young girl in that idiotic manner? But go on, my dear."

"Existence spelt with an 'a,' too," said Mrs. Jennings.

"Really, the idiot can't even spell!" exclaimed the justly indignant father. "But let us hear the next."

"It is impossible for me to describe the joy with which your presence has filled me."

"What does he try to describe it for, then, the ignoramus? But don't let me interrupt you," groaned Mr. Jennings.

"I think of you constantly, and I bitterly condemn your father, the obstinate, unfeeling, purse-proud old party, who will, no doubt, withhold his consent to our union."

"Old party! Obstinate, unfeeling, purse-proud! And I have been the kindest of

fathers. When I see this young man I will — the man that could pen those words — but go on, my dear."

"Theodore, there is some mistake; I did not see this overleaf till now," murmured Mrs. Jennings, softly.

"Eh? Let me see. Hem! 'Yours, with all the love of my heart, Theodore — May 10, 1865.' Why, bless my soul, it's one of my own letters!"

"Yes, papa," said Helen, drying her tears and taking advantage of the pause that at last gave her an opportunity to speak. "I found it in one of the trunks, and I was going to explain, only you would not let me say a word." — *Epworth Herald.*

BOYS AND GIRLS

THE MEADOWS OF THE SKY

I hear the veery singing,
And the south wind softly sigh,
As I gaze up from my window
To the meadows of the sky.

The star sheep there are grazing,
With the star lambs by their side,
And the shepherd moon is guarding
O'er the meadows large and wide.

And through those spacious meadows
A lane goes curving by,
And it leadeth to the sheepfold
Of the meadows in the sky.

— ELIZABETH Q. BOLLES, in *St. Nicholas.*

THE CHICKENS' NAPKIN

"YOUR napkin, dear," reminded mamma, gently.

Bernice, across the table, lifted her little bread-and-butter face and the tiniest of scowls traveled up and down between her eyes. Napkins were such a bother.

"I wish there weren't any!" she murmured, getting down from her high chair to pick hers up. "They always drop, an' they get all mixed up when you fold 'em up."

"When you don't fold 'em up," corrected Earl, laughing.

"You couldn't have any teeny, tony dear napkin ring if there weren't any napkins," remarked Esther, wisely.

Bernice turned her dainty, beloved little ring over and over thoughtfully in her small hands.

"Then I wish I was a chicken," she announced, slowly.

"Oh, chickens use napkins regularly at every meal," said papa.

"Chickens?"

The word came in an astonished chorus from all the children.

"Why, of course. Did you think they hadn't any manners at all? I can tell you Mother Biddy is bringing them up better than that. After dinner you shall see. She teaches them to use their napkin very carefully."

"Only just one to 'em all?"

"Ye-es," papa said, a little reluctantly, "only just one; but then it's plenty large enough."

The twinkles in papa's eyes were playing hide-and-seek.

"It's so large they share it with their relations, their aunts and cousins and uncles."

"Why, the idea!"

"Oh, my, I don't call that havin' good manners!" cried Bernice, scornfully.

The children started out with papa to the chicken-yard, but mamma had to call

Bernice back again to fold her napkin. That happened very often.

The chickens' meal was nearly over, but they watched them take the last few dainty pecks.

"That's the dessert. They eat it slow 'cause they've eaten all their hungry up," explained Esther.

"Where's their napkins? I don't see any," Bernice exclaimed in disappointment.

"Wait," said papa.

"Now watch!" he said a minute later, as the downy little fellows finished their last crumbs. They walked away a few steps, and then every single one of them wiped his bill — this-a-way, that-a-way, very carefully, indeed — on the grass.

"Oh!"

"O-oh!"

"Oh, my!"

"Well," Bernice added, triumphantly, "they didn't fold it up, papa." — *Messenger.*

The Orange Secret

IT was told me by Maritza, a little Greek girl, in far-away Turkey; and I am going to tell it here and now to every one, because I never have found any American child who had discovered it.

I was finishing my breakfast one morning when I heard a little sound at my elbow. It was Maritza, who had slipped off her shoes at the outer door, and come so softly through the open hall that I had not heard her.

After I had taken the parcel of sewing her mother had sent, I gave Maritza two oranges, which were left in a dish on the table. One of them was big, and the other quite small.

"One orange is for you," I said, "and the other you may carry to Louka. Which one will you give him?"

Maritza waited a long while before answering. At any time she would have thought it very rude for a little child to answer promptly or in a voice loud enough to be easily heard; but this time she waited even longer than good manners required. She looked one orange over and then the other. After a little more urging from me she whispered, "This one." It was the big one.

Curious to know of the struggle which had made her so long in deciding, I said: "But why don't you give Louka the small orange? He is a small boy."

Maritza dug her little stocking toes into the carpet, and twisted her apron hem before she answered.

"Is not Anna waiting for me at the gate?" she said. "Anna and I will eat my orange together. Mine has twelve pieces, and the other only eleven. Anna would not like to take six pieces if I had only five."

"You cannot see through the orange skin, Maritza, to tell how many pieces there are. How is it you know?" I asked.

Then Maritza told me the orange secret, and this is it:

If you look at the stem-end of an orange you will see that the scar where it pulled away from the stem is like a little wheel, with spokes going out from the centre. If you count the spaces between these spokes, you will find that there are just as many of them as there will be sections in the orange when you open it; and so you can tell, as Maritza did, how many "pieces" your orange has.

Perhaps you think every orange has the same number, just as every apple has five cells which hold its seeds; but you will

find it is not so. Why not? Well, I do not know. But, perhaps, away back in the history of the orange, when it is a flower, or perhaps when it is only a bud, something may happen which hurts some of the cells, or makes some of them outgrow the rest. Then the number of cells is fixed; and, no matter how big and plump and juicy the orange becomes, it has no more sections than it had when it was a little green button, just beginning to be an orange.

The next time you eat an orange, try to find out its secret before you open it. — JULIA E. TWICHELL, in *Little Folks.*

Numbered

Teacher: "Yes, children, the hairs of our head are all numbered."

Smart Boy (pulling out a hair and presenting it): "Well, what's the number of this hair?"

Teacher: "Number one, Johnny, and," pulling out several more, "these are numbers two, three, four, five and six. Anything else you want to know?"

Smart Boy: "N-no, sir."

OUR DAISY CHAIN



Daughter of Mr. and Mrs. John J. Hills

This dear little baby girl is Gladys Hills, daughter of Mr. and Mrs. John J. Hills, of Newton, N. J., and granddaughter of Rev. J. L. Felt, of the New Hampshire Conference. She is called the "Conference baby," as she was born in Exeter during the session of the Conference in Dover in 1898. This picture shows a regular morning exercise when she spent her second summer with her grandparents. The fun of drinking from the can overcame her dislike of the milk. She and Grandpa are the greatest "chums," and it is quite true that "everywhere that Grandpa went, the lamb was sure to go."

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson XI

SUNDAY, JUNE 14, 1903.

ACTS 28:16-24, 30, 31.

PAUL AT ROME

I Preliminary

1. GOLDEN TEXT: *I am not ashamed of the Gospel of Christ.* — Rom. 1:16.

2. DATE: A. D. 59.

3. PLACE: Rome.

4. CONNECTION: The kindness of the people at Malta; the incident of the viper; the courtesy of the governor of the island; the healing of his father by Paul; the departure after three months to Puteoli; and the overland journey to Rome.

5. HOME READINGS: Monday — Acts 28:1-15. Tuesday — Acts 28:16-22. Wednesday — Acts 28:23-31. Thursday — Isa. 6:5-18. Friday — Rom. 10:11-21. Saturday — Heb. 3:1-13. Sunday — Rom. 1:1-16.

II Introductory

In Rome at last! — the goal of long-cherished hopes, the fulfillment of a special revelation made to him years before; and yet what can Paul do, a prisoner? True, he is not confined to the Praetorian camp outside the walls. He is allowed to live within the city and enjoy the intercourse of friends. But his freedom of movement is restricted. He is fettered to the ever-present soldier. The odium of captivity rests upon him. He must be ready at any moment to stand at Nero's judgment-seat. He is getting old, too — nearly sixty. Circumscribed as he is, how can he exercise his apostolic functions? What else can he do but yield to these unfavorable circumstances, suspend his Gospel labors, and make himself as comfortable as he can — at least, until his case is decided? But "none of these things" move him. Scarcely three days have passed since his arrival, and yet he has already summoned the chief men of the Jewish colony to explain to them his position, preliminary to the proclamation of the truth as it is in Jesus. He calls them "brethren;" declares to them that, though innocent of any wrong toward his nation or its "customs," he had been "delivered" into the hands of the Romans who, after careful examination, had pronounced him guiltless, and would have liberated him had not Jewish opposition compelled him to appeal to Caesar. He had no charge to bring against his own nation; he only wished to assure his hearers that it was because of his faith in the fulfilled Messianic "hope of Israel" that he wore his present chain. The Jewish chiefs, in reply, stated that no charge against him had come to them from Jerusalem either by letter or messenger; but they were willing to hear his personal opinions, although as to the sect which he represented, they were aware that it was "everywhere spoken against." They named a day for the hearing and came to his lodging in large numbers. From morning until night Paul labored to convince them, both from his personal experience and from the Scriptures, "concerning Jesus." A few accepted his testimony; the majority did not. Evidently the unbelief of those who opposed was such as to remind him of the contu-

macy shown by the Jews in previous discussions, for his word of dismissal was the oft-repeated quotation from Isaiah which Christ himself had used to the same perverse generation, which said, "They should not hear or see because they would not; and that their blindness and deafness were a penal consequence of the grossness of their hearts." They had rejected this salvation; it would be sent to the Gentiles, and they would accept it.

After this break with his countrymen, St. Luke condenses the work of the two years of Paul's custody into the brief statement that, unmolested, the apostle continued to preach the kingdom of God "with all boldness." Nor was his pen idle. "It was during his second imprisonment," says Farrar, "that he wrote the letters which have enabled him to exercise a far wider influence in the church of Christ throughout the world than though he had been all the while occupied in sermons in every synagogue and in missionary journeys in every land."

III Expository

16. When we came to (R. V., "entered into") Rome. — Paul and his companions had been met at Appii Forum and the Three Taverns by delegations of Christians from Rome. His arrival, therefore, was not without welcome. The centurion delivered the prisoners, etc. — This clause is omitted in the Revised Version. Paul was suffered to dwell (R. V., "abide") by himself — not imprisoned in the Praetorian camp outside the walls, but granted the privilege of *custodia libera* ("free custody," or permission to dwell in the city under the care of a soldier), probably because of the reports of his case furnished by Felix and Festus, and the representations of Julius as to his behavior on the voyage. He dwelt in his own "hired house," his support probably being provided for by the Roman Christians. With a soldier that kept him (R. V., "with the soldier that guarded him") — to whom he was fastened by a chain, an irksome sort of captivity, to which he makes frequent allusions in the Epistles written from Rome (Eph. 3:1; 4:1; Phil. 1:7; 13:16; Col. 4:18).

17. After three days — a very brief interval for getting rested and settled in his new lodging. Paul called the chief of the Jews together — invited the rulers of the synagogues and representatives of leading Jewish families to meet together and listen to his statements. The Jews were very numerous in Rome, and had their special quarter — across the Tiber. Farrar estimates their number in Rome at this time at 60,000. Have committed (R. V., "had done") nothing against . . . people, customs. — Paul here, as at his successive trials at home, strenuously maintains his loyalty to his nation and its law. He had labored only "to bring the Mosaic institutions to their Messianic fulfillment" (Meyer). They had "delivered" him into Roman custody, but he claimed to be innocent.

18-20. Who — the Romans, and particularly Felix and Festus. Would have let me go (R. V., "desired to set me at liberty"). — This completes the narrative of Paul's appeal to Caesar. Festus examined him (25:9), found him innocent, and proposed to release him. The Jews objected. Then Festus suggested that he go to Jerusalem and be tried there, as the Jews insisted he should do. Paul, knowing that this meant assassination on the way, or a judicial murder at the end of it, appealed to Caesar. For this cause, therefore —

namely, "the hope of Israel," the fulfillment of which in Jesus he cherished. Have I called for you (R. V., "did I entreat you"). — Paul had sought this interview. The hope of Israel. — Not for crime, not for disloyalty, but for his belief in the nation's fondest "hope" he was enduring this captivity.

21. Neither received letters concerning thee. — These Jewish rulers are very guarded and very polite in their reply to Paul. Nothing official — neither letters nor messengers from the hierarchy at Jerusalem — had been received by them having to do with Paul's case. This is easily explained: Paul's appeal to Caesar had been a complete surprise to the Jews. Before it was made, they had their plans for private assassination which they would naturally keep to themselves; after it was made, any communication which they may have sent would not be likely to reach Rome ahead of the apostle. But though nothing definite had as yet been charged against him, they knew very well that Paul was a "Nazarene," and that his life was dedicated to the extension of that unpopular sect.

22. We desire to hear of thee. — The last two words are emphatic. From the "sect" itself they held aloof; but Paul's early Jewish training and scholarship, his remarkable history, and his representative relationship to the growing heresy, entitled him to an exceptional hearing. Everywhere spoken against. — Christianity in the early days was compelled to submit to an opposition that was both bitter and slanderous. Its adherents were treated as "the filth and offscouring of the world" (1 Cor. 4:13). Calumnies as wicked as they were false were in circulation concerning them. Hence the Jews in Rome quite ignored the Christian community which had sprung up in their midst.

The hatred and calumny now poured upon Christians, by which Nero was emboldened to perpetrate his cruel persecutions, arose from various causes. As a sort of Jewish sect, they inherited in the first place all the odium of Jews. As abhorring the gods of paganism, they were stigmatized as "atheists." As standing aloof from unholy amusements, they were held as unsocial and haters of the human race. As refusing to swear by the name of the emperor and sacrifice to his image, they were held as disloyal. As looking to a future, and perhaps near, con-

All Humors

Are impure matters which the skin, liver, kidneys and other organs can not take care of without help, there is such an accumulation of them.

They litter the whole system.

Pimples, boils, eczema and other eruptions, loss of appetite, that tired feeling, bilious turns, fits of indigestion, dull headaches and many other troubles are due to them.

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Remove all humors, overcome all their effects, strengthen, tone and invigorate the whole system.

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flagration of the world, they might plausibly be accused as incendiaries. And as being alleged to assemble by night to partake of the mystical body and blood of Christ, they were even slandered as nightly cannibals! (Whedon.)

23, 24. There came many into his lodging (R. V., "they came into his lodging in great number") — a larger attendance than on the former occasion. **Expounded.** — Of this all-day exposition of Christianity as the fulfilment of Judaism, no record was kept. **Testified** (R. V., "testifying") the kingdom of God — not the material, external kingdom which they expected, but that kingdom whose elements are "righteousness, joy and peace in the Holy Ghost." **Out of the law . . . prophets** — laboring to prove to them that Jesus was He "of whom Moses in the law and the prophets did write." The discussion lasted till evening. **Some believed** — a few, a small minority. **Some believed not** (R. V., "some disbelieved"). — The great body of Paul's hearers evidently remained unconvinced and hostile.

The number of those who rejected the salvation of the Messiah evidently exceeded the number of those who were convinced. The melancholy tone of the words with which the apostle closed this memorable day of argument and exhortation, shows that his patience was at last exhausted. From that hour it is probable that Paul gave up the hope of touching the heart of Israel as a people, and devoted his few remaining years to winning the Gentiles (Howson and Spence).

30. **And Paul dwelt** — R. V., "and he abode." Two whole years — a captive all the time, chained by day to one soldier, at night between two. In his own hired house (R. V., "dwelling") — the expenses of which were doubtless defrayed by his Christian friends. All that came in unto him. — The privilege of free access to him of friends and inquirers was not denied.

The forms of Roman legal proceedings occupied much time. Accusers were bound to appear in person. Witnesses, we may presume, had to be summoned from Jerusalem. And it is possible, as suggested by Howson, that the official report of the case and the documents connected with it may have perished in the shipwreck, and required to be replaced. . . . The current of opinion has for some time past set strongly in favor of the old tradition that, at the end of this time, Paul was liberated, as it seems that, by the spirit of prophecy, he knew that he should be (Phil. 1: 25-27; 2: 24; Philemon 22). Eusebius accepted it; and the evidence for it, if not copious, was by the earlier church considered conclusive (Jacobson).

31. **Preaching . . . teaching** — busy with the work to which his life was consecrated, despite the restrictions to which he was subjected. With all confidence (R. V., "boldness"), no man (R. V.,

"none") forbidding him — "the Romans not having the wish, and the Jews not having the courage, to interfere" (Whedon).

IV Inferential

1. **Earnestness** shows itself in promptness of action.

2. **Past affronts** should never hinder present duty. Paul's previous treatment by the Jews might have inclined him to excuse himself from making further efforts in their behalf, but it did not.

3. **A minister must defend himself from unjust suspicions**, if he would successfully preach the Word.

4. **There is no good cause which has not been "spoken against."**

5. **Truth compels an attitude** — either for or against itself.

6. **Whether we are converted or not, rests solely with ourselves.**

7. **A minister will think little of personal hindrances**, if the Word is not bound.

8. **Being dead, Paul yet speaketh.**

V Illustrative

The quiet and holy Timotheus perhaps acted as his amanuensis, and certainly showed him all the tenderness of a son; the highly cultivated Luke was his historiographer and his physician; Aristarchus attended him so closely as to earn the designation of his "fellow-prisoner"; Tychicus brought him news from Ephesus; Epaphroditus warmed his heart by the contributions which showed the generous affection of Philippi; Epaphras came to consult him about the heresies which were beginning to creep into the churches of Laodicea, Hierapolis, and Colossae; Mark, dear to the apostle as the cousin of Barnabas, more than made up for his former detection by his present constancy; and Demas had not yet shaken the good opinion which he at first inspired. Now and then some interesting episode of his ministry, like the visit and conversion of Onesimus, came to lighten the tedium of his confinement. Nor was his time spent fruitlessly, as, in some measure, it had been at Cesarea. Throughout the whole period he continued heralding the kingdom of God, and teaching about the Lord Jesus Christ with all openness of speech "unmolestedly" (Farrar).

What Came of a Visitor's Work with Her Washerwoman

MRS. ABBOTT had very reluctantly consented to become a Home Department visitor. She was a comparative stranger in the city, and such work was new to her. A week passed, and she had an uncomfortable sensation of neglected duty.

Suddenly the thought came: "I must ask some one today. I might ask the woman in the laundry. But how useless! I'm sure she's not one who will study her Bible. But she needs to! Shall I venture? It is not in her line. I'm quite sure I heard her swear when the machine caught. But perhaps, for that very reason, I should ask her."

Going to the laundry, she sat down by the tub, and began:

"Mrs. Terry, do you go to church, or to Sunday-school?"

"No, I've no use for it; and, if I had, I've no clothes to wear, and no money to waste on it. My mother was a reg'lar church woman. She died before I was nine year old. Ev'rything has been agin me from that on. Churches and ministers is for rich folks, that can afford such luxuries."

"Let me tell you about my class," she

said. "It is called the Home Department class, and is for people who cannot go to the Sunday-school or the church, but who want to study the Bible. Will you join my class?"

"Me? Study the Bible?" with an incredulous stare.

"Yes. You see, this paper is arranged so that you have just the help you need. When you finish your work, we can read the lesson over together, and then, when you have time at home, you can answer the questions."

Mrs. Terry wiped her hands and examined the paper. She did not feel attracted to Bible study as an abstract thing, but Bible study with Mrs. Abbott and that attractive paper was quite a different thing. And then, as events proved, some thought of a better life was awakened by it all. The result was that she joined, and Mrs. Abbott read over the lesson to her, and talked a bit about it.

"Not a very hopeful class so far," sighed Mrs. Abbott. "I don't believe she has any thought of studying."

Mrs. Abbott did not stop to think what it meant to have that fifteen minutes of God's Word with that woman once a week, if there was no further result.

It was the evening of the third Monday when Mrs. Abbott had a call from her scholar, who came in quite breathless.

"On our street," she said, "there's a woman awful sick. She's been a bad un, too. Suthin' ought to be said to her. I can't bear to see her drop into hell, and nobody say a word to her. Will ye come down?"

Mrs. Abbott had never been in such a place. She was not used to leading people to Christ.

"Shall I get my minister to go?" she asked.

"No," said the woman. "She won't see him, but she'll see you. I told her you was a comin'."

Mrs. Abbott saw there was no escape. She went with her scholar, and found a dying woman amid wretched conditions. Mrs. Abbott opened her Bible, and read the story of the crucifixion of Christ. Then she knelt by the bed and prayed for the woman.

The woman was conscious, but made no sign that she heard or heeded. Mrs. Abbott and her faithful scholar determined to spend the night there. Sitting in the half-gloom of a flickering candle, Mrs. Abbott repeated over and over the words of Jesus, "Him that cometh to Me I will in no wise cast out."

After an hour of quiet, the woman spoke with such strength and earnestness that Mrs. Abbott was startled. And this was what she said:

"He was crucified for me! He was crucified for me!" Turning her sunken eyes on Mrs. Abbott, she asked, "Is it true — a woman like me?"

"Yes," answered Mrs. Abbott. "It is true."

Again and again, through the watches of the night, she said the words, "He was crucified for me." And with this gospel on her lips, she died. — JENNIE M. BINGHAM, in *S. S. Times*.

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OUR BOOK TABLE

History of the Deaconess Movement in the Christian Church. By Rev. C. Golder, Ph. D. With 200 Illustrations. Jennings & Pye: Cincinnati. Price, \$1.75.

Few who have not examined the matter somewhat carefully have any conception of the sweep of the modern deaconess movement. At least 140 deaconess institutions have been founded within the last fifteen years in the United States alone, ninety of them being controlled by the Methodist Episcopal Church, and the number of deaconesses has increased during this period to over 1,800. The licensed deaconesses of the Methodist Episcopal Church last year were 685 in number, besides 739 probationers; the value of the property and endowment was \$2,492,506. In the Kaiserswerth Conference of Evangelical Deaconess Mother Houses, Germany, the sisters enrolled number 14,501, of whom 8,977 are consecrated deaconesses, and 5,524 probationers. The fields of labor have grown from 368 in 1864 to 5,211 in 1901. This volume by Dr. Golder, presented both in German and in English, prepared at the request of the Central Deaconess Board of the German Methodist Conferences, is by far the most complete that has yet appeared, and will for a good while remain a standard. It furnishes a comprehensive view of the development of the institution both in the Old World and the New, covering all denominations and countries. Its 600 pages leave little, if anything, to be desired in this line.

Studies in Christian Character, Work and Experience. By William L. Watkinson. F. H. Revell Co.: New York. Two Series. Price, each, \$1. net.

In these two beautiful volumes are no less than 68 brief, condensed, practical, thoughtful, weighty, pungent sermons. The topics are very attractive and suggestive. We can name only a few: "Strained Piety," "The Secret of Speed," "The In genuinities of Love," "The Province of the Will in Christian Experience," "Calling and Character," "The Might of Mediocrity," "Sick Pearls," "Blue Distances." If we should begin to quote the striking sentences and rich reflections here found so plentifully, our space would be quickly overrun. Dr. Watkinson is not only the most prolific in production among the English Wesleyan preachers of the present day, but the large demand for his books shows that they contain genuine food which the people highly appreciate. These "Studies" will furnish a large variety of helpful prayer-meeting talks, and many germs of discourses.

Verses. By Bertha Gerneaux Woods. The Neale Publishing Co.: Washington, D. C.

About one hundred poems are here collected. They were previously published in some eighteen different papers and periodicals, among which stands ZION'S HERALD. They are very largely religious, written for Christmas, Easter, Children's Day, Thanksgiving, and such seasons, together with a goodly number on the various aspects of nature. The sentiments are admirable and the versification good—a most acceptable gift book for the author's friends.

Soul Winning Stories. By Rev. Louis Albert Banks, D. D. American Tract Society: New York. Price, \$1.

Of the forty or fifty volumes which Dr. Banks has issued in his not very prolonged ministry this strikes us as one of the very best. The sixteen life-sketches, drawn from his own wide and varied experience as a soul-winner, are not only interesting, they are thrilling, inspiring and instructive. The West and the East combine to furnish them. Quite a number are from South

Boston. No one, of right spirit, can read them without being stirred to wish that he had had, or could have, similar triumphs in the Gospel. But usefulness of this kind is a gift quite as much as, probably more than, it is a grace, and the Lord distributes His gifts as seemeth to Him good. Some, no doubt, are failing to develop their gift, or covering their light with a bushel; and such, if they read this little volume, may be stimulated to do or attempt what they have hitherto, through supineness or indifference, failed to accomplish.

Wee Macgregor. By J. J. Bell. Harper & Brothers: New York. Price, \$1.

When a book has had a sale of over 100,000 copies across the water since the beginning of the year, netting its author \$15,000, it needs no special encomiums here to ensure a large circulation. The statement of the above fact will be quite sufficient to set the ball in swift motion. We confess that on looking through the book we are not so overwhelmed with its fun and novelty as we had expected to be from the publisher's announcements. The abundance of broad Scotch (for which an extended glossary is kindly furnished) is rather perplexing. Nevertheless it is an amusing book, and the little Scotch boy is exceedingly natural, as are the weaknesses of his parents, who certainly cannot be held up as models in the way of family government. But if they had been models—they and the boy—the book would never have been written. Very few are interested in model conduct.

Mission Methods in Manchuria. By John Ross, D. D. Fleming H. Revell Co.: New York. Price, \$1. net.

The story of this large, successful mission—beginning in 1874 with three converts and counting by 1900 no less than 27,000 on its rolls, besides half as many more in a looser sense connected with the church as adherents, and ten times as many more or less affected by the teaching—is here well told by its founder and chief worker. The methods of the Apostle Paul, it is shown, are well adapted, in the entirety of their principles, to produce the same results in Eastern Asia as he saw accomplished in more Western lands. A careful reading of the book arouses many reflections which space does not permit us to set down here. Such topics as "Church Finance," "Education," "Litigation," "Asceticism," "Social Customs," "Native Agents," are admirably treated, with much good sense and the advantage of thirty years' experience.

Sojourning with God, and Other Sermons. By Robert Rainy, D. D., Principal of New College, Edinburgh. Jennings & Pye: Cincinnati. Price, \$1.50.

It is a good sign, showing that the taste of the public is not altogether perverted, when a volume of solid sermons like this, with no attempt to disguise its character or dress it up with special attractiveness, is sent forth to meet its fate. We wish it all success. Certainly they who read it will be profited, and we hope the number will be large enough to repay both publisher and author.

The Joyful Life. By Margaret E. Sangster. American Tract Society: New York. Price, \$1.

We cannot have too much of Mrs. Sangster's writings; they are always helpful, high-toned, and every way beautiful. The present volume contains twelve chapters, each a simple, friendly talk on some theme of timely interest, such as "Molding Influences," "Nearness to God," "Incompatibility," "Reverence." We have been especially pleased to note that in her talk on "The Vacation Month," she strongly defends the right of the minister to be let alone and allowed to rest for a few weeks in the year—not asked to preach and conduct services and help prayer-meetings; he should be "freed from every social obli-

gation except that of ordinary politeness." Yet she says, with her usual good sense: "No vacation should be taken by a Christian from Bible study, from prayer, and from communion with Christ, and the exercise of these duties and privileges will lead to the sort of Christian living which sets a beautiful and consistent example." She concludes this excellent chapter by saying (and we give this as a fair specimen of the entire book): "The essence of good breeding is in unselfish consideration for others. That will be the most successful vacation in which we have made others happy, in which we have not too anxiously dwelt on our own wishes and needs, and in which we have most earnestly tried to live according to the pattern set us by the Man of Nazareth. Only as we are Christlike can we be sure of Christ's peace, whether we work or rest."

Magazines

— The June number of *Leslie's Monthly* provides eight short stories for its readers, suited to a hammock on an idle summer day. Other papers of interest, well illustrated, include: "The Deep Sea Sailor," by Broughton Brandenburg; "Our Farmer Presidents," by Milton E. Ailes; "The Adventurer in Spain," by S. R. Crockett; "The Parasite," by John J. Ward. (Frank Leslie Publishing House: 141-147 Fifth Ave., New York.)

— In the May issue of *Donahoe's Magazine* Rev. Matthew Russell continues his series of papers upon "Poets I have Known," the seventh (this month) being a tribute to Sir Charles Gavan Duffy. "Historic Hampton Roads," "Liberty of Conscience," "The Troubles of Finland," are three leading articles, with an abundance of stories and poems. The cover is brilliant in black and yellow. (Donahoe's Magazine Company: 18 Boylston St., Boston.)

— *Photo Era* for May touches high-water mark—surpassing itself in exquisite beauty of illustration and variety of text. Mr. Thomas Harrison Cummings, the editor, leads off with a discriminating paper upon "Art in Portraiture," using as illustrations six pictures from the fine collection of the Garo Studio, Boston, including the frontispiece—a portrait of Bishop Lawrence. Mr. Cummings says: "Back of these beautiful portraits stands the refined personality of the artist. For a strong portraitist must, of necessity, be a man of fine grain,

Snap, Push and Go
is What One Should Get from Food

A young St. Louis lady learned a food lesson she won't forget. She says: "I suffered from indigestion for nearly ten years, and although I tried all kinds of foods for breakfast, I could not eat any of them until one day I discovered Grape-Nuts, and now I wonder how I ever did without it."

"I am a stenographer in a business office and need all the energy possible; but I formerly spent the greater part of every morning wishing I had gone without breakfast; for I was continually reminded of it by the uncomfortable, distressed state of my stomach. How much ability I lost through this I could not tell you; but now all is different, for I eat some fruit and a saucer of Grape-Nuts, and work hard all the morning and never think about my stomach until lunch time comes."

"I feel the good effects of Grape-Nuts in a sharpened brain, better memory, and an increased thinking capacity. The only difficulty I have about it is that I never want to limit myself to the required amount, for I love it so." Name given by Postum Co., Battle Creek, Mich.

There is a reason why Grape-Nuts sharpens the brain.

It's fun to make new and delicious desserts by the recipe book found in each package of Grape-Nuts.

since his refinement is the mirror in which his sitter is reflected." E. E. Evans gives a glimpse of the "Tears and Smiles of a Country Photographer." "Metchinone, a New Developer," is described by M. Lunier and Seyewetz. Chester L. Thompson makes "A Plea for the Landscape," and Wendell G. Corbett describes "The Dog Cemetery in London." A pleasing innovation is made this month in presenting the illustrations on separate pages from the text. (Photo Era Publishing Co.: 170 Summer St., Boston.)

— In its May number *Country Life in America*, in a most interesting and timely symposium, with a wealth of illustrations, told "How to Spend a Vacation." And the June issue of this beautiful magazine is a treasure, covering a wide range of subjects, all profusely illustrated, and presenting a choice cover design in colors — a cluster of red cherries. "A Plant-Hunting Vacation" shows some wonderful orchids and rare wild flowers. "First Principles of Poultry Raising" contains some wise caution and good common sense that beginners should heed. "How to Grow Cherries" and "Bee-keeping for Pleasure and Profit" are also good practical articles. "How to Build a House-boat" is suggestive, and "Discovering a Country Home" is a breezy story of a man and his wife who went from a city flat into the country. Other useful papers include: "Personal Experiences in Gardening," "The Pacific Salmon," "Our Friend the Pig." (Doubleday, Page & Co.: New York.)

— The principal features of the *American Monthly Review of Reviews* for June are a series of four illustrated articles entitled, "New Hope for Consumptives," giving particulars of the new methods of outdoor treatment; a paper on "The Renascence of Nonconformity in England," by W. T. Stead, with portraits of the three great Nonconformist leaders at the present time; and an exhaustive article on "Wesley and the Wesleyan Movement," by Dr. J. M. Buckley. In "The Progress of the World," the editor discusses current issues in the industrial field, the question of Southern education, the attempt to muzzle the press in Pennsylvania, and many other topics of the month at home and abroad. (Review of Reviews Co.: New York.)

— Dr. Kelley is able, in the May number of the *Methodist Review*, to make the very gratifying announcement that this periodical, published at a loss for eighty-three years, is now on a paying basis and meeting its expenses. We congratulate most heartily both him and the publishers; also the church, which is thus shown to know a good thing when it sees it — at least to some degree. The circulation is larger than that of any other magazine of its kind, as has usually, if not always, we believe, been the case. But it ought to be still larger. One of the best articles in the present issue is the one heading the list, on Hugh Price Hughes, by H. W. Horwell, of New York. Another very able contribution, though appearing in the Arena department, is by Missionary Wm. N. Brewster, of Hinghua, China, on "The Bubonic Plague in China a Menace to the World." He argues conclusively that both philanthropy and the instinct of self-preservation call loudly for immediate, united, effective action by the Powers to bring China into line with the rest of the world in fighting their common foe, the bubonic plague. Rev. W. H. Meredith, of Southbridge, has one of his excellent, timely articles on John Wesley; and Miss M. H. Norris, of New York, writes well on Wordsworth. (Eaton & Mains: New York.)

— The *Contemporary Review* for May, besides a number of articles mainly of interest in Britain, such as, "The Liberal Opportunity," "The Army Problem," "The Bagdad Railway," "Russia at Kabul," also discusses "Dante," "Faust," "Sobriety in Germany," "Woman Suffrage," and "The Trade of the Great Nations." Under the latter head figures are given showing conclusively that England is fully holding its own in the competition, both as a manufacturer and trader, and that her proud position as the premier trading nation is by no



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means in jeopardy. Frances Power Cobbe writes interestingly on the suffrage question, arguing strongly that women ought to have the ballot as both expedient and just. She says: "On the whole we are less often criminals than are men; perhaps we are a little less selfish; and certainly more conscientious than ordinary man. In the lump women are better than men, though not so strong and not so clever. We are not their equals physically, esthetically, or perhaps intellectually. They are not our equals in things higher than these — in the regions of morality and of the affections, human and divine." This seems to us very close to the truth. Yet, of course, this does not conclusively show that such an enormous extension of the suffrage as this movement contemplates would, on the whole, be for the best. (Leonard Scott Publication Co.: New York.)

— *Topical Architecture* for April (price, 40 cents) is devoted to "Pulpits," and presents in its beautiful plates a very attractive collection of representative designs from the cathedrals of the Old World. (Published at 211 Tremont St., Boston.)

— In the *Century* for June Arthur Schneider continues his magnificently illustrated sketches of the Sultan of Morocco's doings; the London Stock Exchange is very completely set forth by Henry Norman and G. C. Ashton Jonson; Ray Stannard-Baker tells of "The Salmon Fisheries"; Howard Crosby Butler describes "A Land of Deserted Cities" in northern central Syria; Hermann Klein furnishes the third in his series of "Modern Musical Celebrities"; John Burroughs writes on "The Ways of Nature"; and Governor Garvin of Rhode Island shows how the "State Boss" may be dethroned. This is a most attractive program, to say nothing of some excellent stories. It would be easy to pick out tidbits anywhere had we the space to spare. (Century Company: New York.)

— *Harper's* for June has an amazing table of contents, comprising some thirty numbers. There is a plethora of stories, which are doubtless good — at least some of them — but we have not time to find out. Of the more important contributions it is easy to mention: "Uncovering a Buried City" — Tell-el-Jezair, or Gezer, in Palestine; "The Royal Mother of Ants"; the "Tragedy of a Map," wherein one learns the melancholy history and sad fall of Bering the Dane, whose name is perpetuated in the Arctic seas; and "Our Appalachian Americans," in which Julian Ralph tells the interesting story of the three millions of people in the mountain regions which include parts of eight States, two millions of them without schooling, "exponents of an arrested civilization, yet not degenerate," plow, superstitious, hospitable, timid,

proud of their lineage, and unable to brook criticism of their political or religious beliefs. Edmund Gosse also discourses of "The Patron in the Eighteenth Century," and John Burroughs contributes a poem. (Harper & Brothers: New York.)

— Besides a fair sprinkling of stories, the June *Atlantic* has a number of very interesting articles. President Eliot writes of "Emerson as Seer"; Goldwin Smith treats "The Cult of Napoleon"; John Bascom discusses "Changes in College Life" during the last half-century. M. A. De Wolfe Howe describes the rise and progress and decay of "The Boston Religion," by which is meant Unitarianism. The high place held by the Negro in the regular army is fully shown by Oswald Garrison Villard; and that obscure Don Quixote of the eighteenth century, Thomas Day, author of "Sandford and Merton," is described under the heading, "A Forgotten Patriot," by Henry S. Pancoast. There is, also, an Ode on Emerson by George Edward Woodberry; a description of Barataria in Louisiana on the shores of the Gulf of Mexico, "The Ruins of a Pirate Kingdom"; an entertaining article on "The Glamor of a Consulship," by John Ball Osborne, in which he relates some experiences in the service at Ghent; besides many other fine things. On the whole it strikes us as a remarkably good number. (Houghton, Mifflin & Co.: Boston.)

— The *Nineteenth Century and After* for May has fifteen articles. In the first, one of the landlords in Ireland, Judge O'Connor Morris, pays his respects to the Irish Land Bill in the bitterest of terms, denouncing it as "an elaborate scheme of ingenious but pernicious agrarian quackery, pregnant with many and far-reaching national evils," "a burlesque of legislation," "political quackery of the worst kind," "a huge plan of spoliation," "a system of bribery without a parallel," "a parent of infinite mischief," "cruel, deceitful, treacherous, pernicious." In short, he exhausts the resources of the language in a vain endeavor to express his disgust and hatred of the measure. But it will probably pass just the same. Another article shows that there is a very decided and alarming deterioration in the national physique of Englishmen, due to the crowding into the cities and the neglect of systematic physical training. Another treats "The Lost Art of Singing." Still another explains the position, astonishing growth, really moderate demands (from an American standpoint), and probable future, of the Social Democratic Party in Germany. Augustine Birrell takes up, in his fascinating way, the recently published letters of Mrs. Jane Welsh Carlyle. (Leonard Scott Publication Company: New York.)

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Reopening at Southampton, Mass.

The reopening of the Southampton Methodist Episcopal Church occurred on Wednesday, May 20, consisting of an afternoon service followed by a banquet, in the town hall. In the afternoon the pastor, Rev. T. J. Judge, presided. Rev. John Cowen, pastor of the Congregational Church, read the first Scripture lesson, and Rev. W. I. Shattuck, of Easthampton, the second lesson. Prayer was offered by Rev. W. H. Adams, a former pastor, and music was provided by the church choir, Mrs. Lorenzo Nimmoock and Mrs. Henry Clapp rendering a very appropriate duet. Rev. Dr. Charles F. Rice, of Springfield, preached the sermon, choosing for his theme, "The Dignity of Man," from the text, 1 Peter 2:17: "Honor all men."

The banquet, held in the beautiful new town



REV. T. J. JUDGE

hall at 7 P. M., was indeed bountiful, and was enjoyed by a large gathering of the townspeople and friends from out of town. After the repast, Rev. W. I. Shattuck, acting as toastmaster, called the meeting to order. Letters of regret were read from Presiding Elder W. G. Richardson, and from the following former pastors: Revs. Jerome Wood, Alfred Woods, B. J. Johnston, and G. R. Bent. The Payson Male Quartet sang at intervals during evening, and brief after-dinner speeches were made by Rev. W. H. Adams, a former pastor, Rev. John Cowen, pastor of the Congregational Church, Mr.

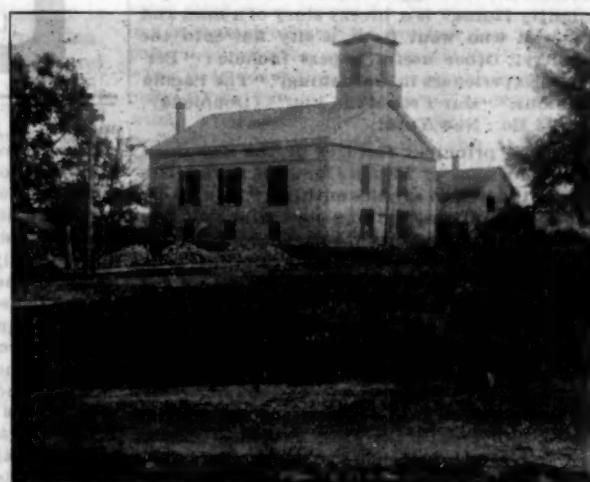
Munn, editor of the Easthampton *News*, Rev. F. M. Estes, of Holyoke, and others.

In 1835 Mr. and Mrs. Simeon Sheldon, having attended Methodist meetings at Holyoke, invited Rev. Rufus Baker, a local preacher, to begin preaching services at Southampton. Mr. Baker accepted the invitation and established meetings in the schoolhouse at Foggingtown, a part of Southampton. Rev. H. Battin succeeded him, and conducted the work during 1840 and 1841. Previously, however, a class had been organized under the direction of the Westfield quarterly conference. Mr. Battin effected the organization of a church in May, 1842, with 26 members. The same spring Rev. Thomas Marcy was assigned to this field, being the first regular Conference preacher to be thus appointed. For the time being the meetings were conducted in the "town house," but the rental demanded for this building was so great that a church edifice was erected in 1844 at a cost of \$2,700, most of the lumber being donated, and was dedicated in November of the same year. Rev. Dr. Mark Trafton preached the dedicatory sermon. In building the society incurred a debt which was cleared off in 1848. This building has remained practically unchanged until the recent remodeling. During these years thirty-one pastors have served the society.

About a year ago, at a time of general discouragement, a movement was on foot to sell the church and parsonage, which was so far matured that the church was offered for sale in open town meeting for a town hall. But the citizens decided to build a new town hall, and the Methodists, encouraged by their energetic and far-seeing pastor, decided to remodel their edifice. The first trustee meeting looking toward this end was called about six months ago. At first it was decided to expend about \$1,000, but one thing led to another and the result has been an expenditure of about \$5,000 and a church which is practically new throughout. The exterior has been greatly modified, as will be seen by the electros. A tower has been erected at one front corner and a bay window effect at the other, so that entrances are secured at either corner instead of in the centre as formerly; and by dropping the floor at the former entrance three feet, a platform, 22x11 feet, and of convenient height, is secured for the vestry. The auditorium, which seats about 300, is refinished and refurnished throughout. The doors and the trimmings, as well as the finish in the vestibules, are of North Carolina pine. A new floor of rift hard pine has been laid and finely finished. Antique oak pews

have displaced the old ones, and the pipe organ has been repaired and reset. A pulpit set and choir chairs of antique oak matching the pews have been ordered, but they did not arrive in time for the reopening. The pulpit platform is laid with an expensive velvet carpet of a rich green hue. The walls are calcimined in a light shade of green, and are finished with a lovely border in various shades of green, while the ceiling is sheathed and painted in four shades of green. Light is secured from brazen chandeliers which stand at either side of the pulpit platform and from a large one suspended from the centre of the ceiling. The aisles are carpeted with rubber matting. The windows are of opalescent stained glass throughout, and lend much to the attractiveness of the building. The noblest of these windows is the large one at the front of the church, whose chief emblem is that of the "Good Shepherd." The other windows in the auditorium bear emblems as follows: sheaf, anchor, open Bible, harp, cross and crown, and dove.

The vestry, which seats about 150, has also been thoroughly refinished, while a large room at the rear of the vestry has been cut up into a kitchen, ladies' parlor, choir room, and pastor's



CHURCH AT SOUTHAMPTON BEFORE REMODELING

study. A stairway has been built leading from the two rooms last named to the platform in the auditorium. The windows in the vestry were provided by the Ladies' Aid Society, while those in the auditorium are memorial windows. The building is heated by a furnace. This church as remodeled is a joy to all who behold it. For light, cleanliness and attractiveness it can scarcely be excelled. It is pleasant to re-

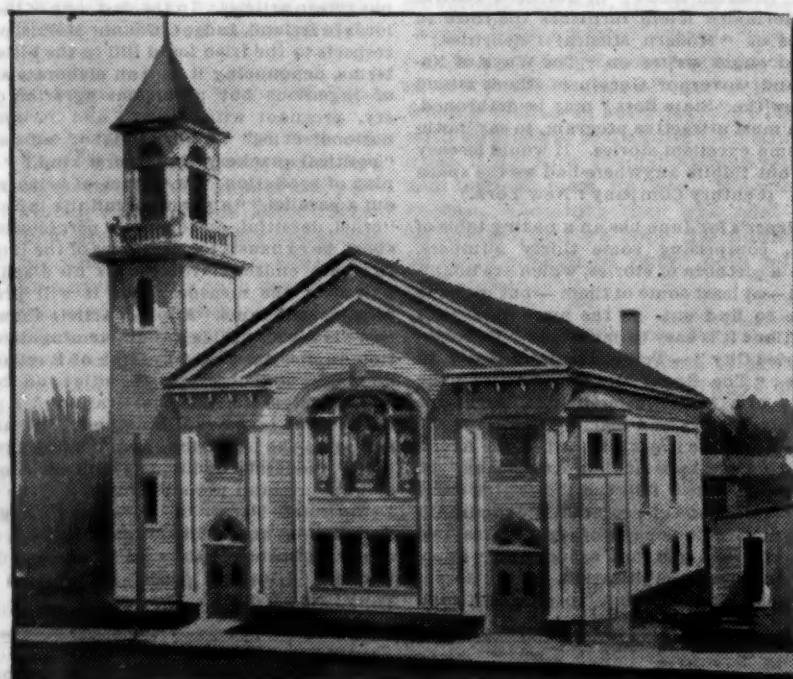
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REMODELED METHODIST EPISCOPAL CHURCH, SOUTHAMPTON, MASS.

cord that during the remodeling the trustees and the committee were entirely agreed, and also that they, with the whole church, accord great praise to the pastor, Rev. T. J. Judge, whose indefatigable toil and wise leadership have aided greatly in securing these splendid results.

Sunday, May 24, was a memorable day for the Methodists of Southampton. Presiding Elder Richardson preached the morning sermon upon the "Jewels of Jude," making a very favorable impression upon his audience. The afternoon audience nearly filled the house to hear Bishop Mallalieu; but as the Bishop could not be present, Rev. Charles E. Davis, of Westfield, came to take his place. As Mr. Davis and the presiding elder were ascending the pulpit platform together, several were heard to say: "Which is the Bishop?" and one lady, sitting near the pastor's wife, insisted that Mr. Davis was that high-titled official. The pastor, however, [soon removed] this uncertainty by explaining that Rev. C. E. Davis, former pastor of his in Lowell, had been drafted into service as a substitute. [Mr.] Davis delivered an inspiring and helpful sermon on "The World," taking for his text, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Following the sermon Mr. Davis made an appeal for money, and secured pledges to the amount of \$850. A mortgage of \$700 still remains on the property, and the dedication will not occur until the last dollar is provided for.

Rededication at Sheldon, Vt.

The first service in connection with the re-opening of the church at Sheldon, Vt., was held on Tuesday evening, May 10. After devotional exercises, letters were read from Revs. H. E. Howard, D. C. Thatcher, W. N. Roberts, and R. J. Chrystie, former pastors. Rev. Clark Wedgworth, being present, voiced his congratulations. Mrs. Hattie S. Weston, a former member and the donor of one of the front windows, also spoke briefly. Following this, Rev. S. G. Lewis, of Barton Landing, preached a most excellent sermon from Rom. 8:9: "Now if any man have not the spirit of Christ, he is none of His."

Wednesday morning at 9:30 Rev. S. Donaldson led an old-time love-feast. It proved to be a responsive and helpful service. After this a sermon was delivered by Rev. W. S. Smithers, founded upon Isaiah 6:1-4. At the noon hour a large company sat down to a bountiful dinner served by the ladies in Marsh's Hall. In the afternoon Mr. William Waite, assisted by a full choir, led a praise service. Rev. G. W. Hunt spoke a few congratulatory words, showing how largely the success of the enterprise was due to the earnest efforts of the pastor, Rev. M. B.

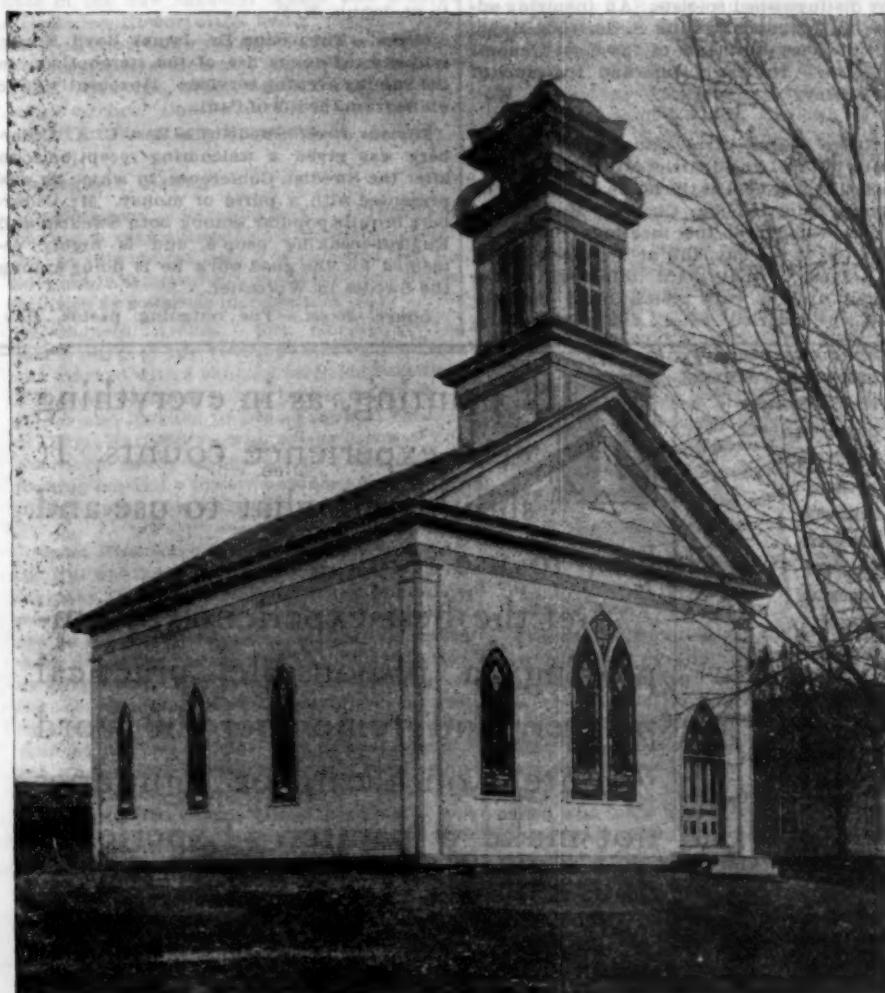
and other services, conducting them in an impressive manner. Mr. E. G. Newton, chairman of the building committee, presented the church for dedication. At the conclusion of this service Dr. Nutter baptized seven young children, among them being the youngest daughter of Rev. and Mrs. Parounagian. This was followed by the celebration of the holy communion, a large number participating. In addition to the ministerial brethren mentioned, there were present Revs. S. H. Smith, A. W. Ford, G. W. Burke, E. L. M. Barnes, A. H. Sturges and Jacob Finger. The evening sermon was by Rev. John A. Dixon, Ph. D., from Matt. 16:18: "The Church." He considered its foundation, composition, characteristics, opposition, and indestructibility. The services were largely attended, and full of interest throughout.

Rev. M. B. Parounagian, the deservedly popular pastor, and his devoted people were heartily congratulated upon the successful completion of this important enterprise. A less energetic and persevering man would never have dared to undertake such a work in the face of so many obstacles. Four times as much money was expended as they at first thought it possible to raise—in all, \$2,400. The church was practically rebuilt, all being new except the frame and the steeple. New foundation walls were built, excavations being made for furnace and wood room. A new furnace heats the entire building. The edifice on the exterior was papered, clapboarded and painted, and the chimney rebuilt on the outside. The windows were remodeled and made in Gothic style. Stained glass in soft colors and beautiful designs was purchased of George H. Payne, of Paterson, N. J. They are marked: W. C. Marsh, E. G. Newton, Allen Marvin, Bush, Fairbanks, A. T. Leach, Agnes L. Morey, Saxe Family, and Potter and Waite. Over the pulpit is a circular window bearing the name of the pastor. The floor of the audience-room was lowered $\frac{1}{2}$ feet,



REV. M. B. PAROUNAGIAN

Parounagian, and then proposed that, before he preached, the small amount of indebtedness be raised. He proved himself an expert at the business, for in a few moments the sum was pledged, greatly to the delight of all the people. Mr. Hunt then preached the dedicatory sermon. It was a characteristically strong presentation of Gospel truth from 1 Cor. 2:12. In this he emphasized the possibility of knowing the things of God and the means by which we may know them. Rev. C. S. Nutter, D. D., presiding elder of the district, took charge of the dedicatory



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the side walls were newly lathed and plastered, and a steel ceiling was put in. The frescoing and inside painting were done by Henry Wilson, of St. Albans. The altar rail, wainscoting, etc., are done in No. 1 North Carolina hard pine. The seats are ash, made to fit the body, and furnished by the St. Albans Furniture Co. The pulpit set is of quartered oak in attractive design, and made in Grand Rapids, Mich. The altar step and pulpit furniture are upholstered in red plush. The pulpit Bible and Hymnal were the gift of Mrs. Hannah Saxe Eaton, wife of Rev. Dr. Homer Eaton, her early home being in Sheldon. The marble-top communion table was presented by Mr. and Mrs. Amos Leach. Forty new folding oak chairs were purchased for the choir and vestry. A new carpet covers the floor. A gasolene chandelier hangs from the centre of the room. Forty new hymnals and as many psalm-books have been put into the pew-racks. A vestry has been partitioned off at the back of the audience-room. By lifting two red cedar doors it becomes a part of the main room. The entrance is at the corner and into a hall, from which a door opens into the audience-room and another into the vestry. Over the vestry is a room suitable for infant class purposes. The furnace room is reached either from the inside or outside. About the church the grounds have been well graded.

To accomplish all this, and at the conclusion to have every one happy and satisfied, is a most delightful consummation. The building committee were E. G. Newton, Lyman Hendrick, Lester C. Royce, and Walter B. Hendrick, but without the pastor they never could have reached such a magnificent result.

THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — On Monday morning, at Sleeper Hall, Boston University, Dr. Hinckley G. Mitchell gave an interesting, instructive and inspiring lecture upon "Round About Jerusalem," receiving a rising vote of thanks from the audience. Rev. Charles Tilton, of St. Paul's Church, Lynn, reported to the meeting a visit that he had just made upon Rev. W. T. Worth. He said that this much-beloved minister is only waiting the Father's summons to go home, and that he would very soon be with Jesus. He is enjoying great peace, and possesses an enduring hope. The message which he whispered into Mr. Tilton's ear to bear to his brethren was the simple but all-embracing word, "love," three repeated. Dr. Daniel Steele led in a tender and heartfelt prayer.

President W. W. Foster, of Rust University, will address the meeting next week on the work of the Freedmen's Aid and Southern Education Society in the South, referring especially to the White Caps of Mississippi. This will be the last Preachers' Meeting for the summer.

The executive committee of the meeting was announced: Revs. C. W. Blackett, L. J. Birney, and A. L. Squier.

Boston District

Jamaica Plain, First Church. — The Epworth League last week was promptly reorganized, with a new set of officers, to conform to the rearrangement of departments by the General Cabinet, and with a new set of by laws which is being formulated, will take on new interest and efficiency. The Sunday-school has also been organized as a Missionary Society, and enters upon this experience next Sunday. A hundred new volumes have just been added to the Sunday-school library. Three class-meetings are maintained — a remarkable thing for a small church in this latitude — and the prayer-meetings are seasons of great interest. Rev. Dr. James Mudge is pastor.

Lynn District

Malden, Faulkner Church. — An interesting service was held in this church on Sunday evening, May 17. After the opening exercises, the pastor, Rev. Frank W. Collier, read the communion service, and then called to the altar 23 probationers, whom he received into full membership. After he had extended to them the right hand of fellowship, they all knelt and received the communion. Prof. McWatters, of Boston University, then sang a solo, and other

members of the congregation partook of the sacrament. The pastor is now preaching a series of evening sermons on the question: "Why I am Not a Member of the Church."

Lynn, Trinity. — Sunday morning, the pastor, Rev. Alonzo Sanderson, preached a helpful sermon on "Spiritual Vision," after which a large number of young people united with the church on probation. At the Epworth League service, led by Miss Lena Williamson, one young lady started in the Christian life, and others were deeply moved. Major Fegley, of the American Volunteers, led the evening service. The interest in the Friday evening meetings is so great that they are now being held in the audience-room.

Reading. — Rev. W. W. Bowers, pastor of the Methodist Church, delivered a very fine address before the Grand Army Post of Reading, which was extremely gratifying to the veterans and received high praise from the large audience that heard it.

Swampscott. — A musical and literary entertainment of unusual interest and excellence was held recently in the town hall under the auspices of the Epworth League. Several selections were beautifully rendered by the Arion Male Quartet, of Lynn. There were also vocal and violin solos and readings. There was a large attendance and the financial results were more than satisfactory.

Lynn, Maple Street. — This church is having great prosperity under the leadership of its experienced pastor and eloquent preacher, Rev. Frederick Woods, D. D. On Sunday, May 17, there were 220 in attendance at Sunday-school. At the morning service the pastor preached an illuminating sermon on "Repentance."

Lynn, Lakeside. — A recent event of great interest in this church was a supper and entertainment under the auspices of the Ladies' Aid Society. There were so many in attendance that the tables had to be reset again and again, and yet there was a bountiful supply of good things for all. The entertainment, in which nearly all the young people of the church took a part, was varied and interesting. The financial results were very encouraging.

Salem, Wesley Church. — An interesting Epworth League anniversary was held on Sunday evening, May 17, an orchestra assisted in the praise service, in which there was special music by distinguished soloists. An inspiring address was delivered by Miss S. Gertrude Mayo, one of the vice-presidents of the First General District, on "The Early Life and Influence of John Wesley."

repast, Mrs. Pomeroy, as chairman of the entertainment committee, called upon Mrs. Thorndike to extend greetings to the new members, Mrs. Leonard responding to the cordial and kindly welcome. Mrs. Pomeroy then called upon six of the sisters to respond to toasts, the subjects of which with appropriate quotations had been handed to them. Mrs. Stackpole had assigned to her, "The Parson's Study;" Mrs. Bonner, "The Parsonage;" Mrs. Stratton, "The Children of the Parsonage;" Mrs. Chadbourne, "The Modern Minister's Wife;" Mrs. Blackett, "The Parson's Vacation;" Mrs. Greene, "The Year's Outlook." None of the good sisters had been forewarned, having had but a few moments to collect their thoughts, but they rose to the occasion in a manner that would have done credit to their other halves; and while no toast was prepared, it was assuredly not dry. The election of officers followed, resulting in the re-election of the old ones, with the exception of Mrs. Thorndike, who had left the district, Mrs. Leonard filling her place as president. After extending a vote of thanks to the hostess, Mrs. Nazarian, for her generous hospitality, the meeting adjourned to meet in November with Mrs. Chadbourne.

ANNA M. WOODS, Rec. Sec.

Worcester and Vicinity

Park Avenue. — The second year of Rev. A. C. Skinner's pastorate opens auspiciously. Congregations fill the church, and there is increased activity in all departments. On April 27 the pastor was given a hearty reception, at which 300 were present. R. D. Murphy made the speech of welcome. Reports to the first quarterly conference, which was held on May 19, showed that the finances are in good condition, that the pastor had received 19 to church membership during the quarter, that the Sunday-school has an average attendance of 238, and that the Pastors' Union, a new organization to do systematic visiting, had made 167 calls for the preceding month. R. D. Murphy, E. Bert Johnson and S. S. Russell have been appointed judges to make arrangements for the election of lay delegates to the lay electoral conference, to be held next April. Mr. Skinner has been granted a vacation of eight weeks, beginning the first week in July. He will attend the Detroit convention, visit friends in Canada, and later spend a week or two at his early home in St. John's, N. F.

Grace. — The pastor, Dr. James Boyd Brady, makes continuous use of the stereopticon in his Sunday evening services. He recently gave views from the life of Paul.

Thomas Street (Swedish). — Rev. C. A. Cederberg was given a welcoming reception soon after the Swedish Conference, in which he was presented with a purse of money. Mr. Cederberg is quite popular among both Swedish and English-speaking people, and is highly esteemed for the good work he is doing among the Swedes in Worcester.

Laurel Street. — The outgoing pastor, Rev.

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Harvey H. Paine, ably seconded by Mrs. Paine, had attended to the matter of having the parsonage renovated, repapered and repainted inside, greatly to the satisfaction and comfort of his successor, Rev. A. S. Gregg, and family. A reception was given the new pastor and wife soon after Conference. The year opens promisingly. The attendance at the services is good, and there are indications of a further increase. A new pipe organ undertaking is under way. The Epworth League has installed a telephone in the parsonage. On Thursday, May 28, Rev. George C. Wilding, D. D., of Elizabeth, N. J., gave his laughable lecture, "To the Top of Mount Hood."

League Anniversary.—The fourteenth anniversary of the Epworth League was quite generally observed throughout Worcester and vicinity on Sunday, May 17, by special programs of addresses, music, etc.

John Wesley Bicentennial.—Plans are going forward for the observance of the John Wesley Bicentennial by the Methodists of Worcester and neighboring towns in Trinity Church, on Thursday, July 2. Presiding Elder Perrin, Bishop Mallalieu, and Dr. Carman have been thus far engaged as speakers. Others are expected.

Worcester Preachers' Meeting.—The June meeting will be held at Clinton on Monday, June 8. The program will consist of a paper by Rev. A. S. Gregg on "The Trend Toward National Socialism," a visit to the Metropolitan Water System, dinner, and a paper by Rev. W. A. Wood of Spencer, on "The Problem of the Acts." Meetings will be held during the year as follows: Oakdale, Sept. 14; Webster, Oct. 12; Grace, Nov. 9; Coral St., Dec. 14; Laurel St., Jan. 11; Webster Square, Feb. 8; Trinity, March 14; no meeting in April; Park Avenue, May 9.

Circuit League.—The May meeting of the Circuit League was held in Laurel Street Church, Tuesday evening, May 28. A reception was held by the officers and new pastors. The address of the evening was made by Dr. S. M. Dick, his subject being, "The Keynote of the Century." It was a very fine address and was delivered effectively. He put the emphasis upon the positive in contrast with the negative form of Christianity. "Service" was the keynote of the new century. There was a large attendance, Epworthians being present from Park Avenue, Cherry Valley, North Grafton, Webster Square, Spencer, Coral Street, Lake View, Greenville, Grace, Laurel Street, Trinity, and Westboro. Coral Street was awarded the banner for the largest delegation. A. S. G.

Springfield District

Southampton.—Rev. and Mrs. T. J. Judge are having a very pleasant and successful pastorate at this church, and it is rumored that the advance in salary of \$100 made last year will be followed by a similar increase this year.

Springfield, Asbury.—The closing of the year's work of the Young People's Bible Class was marked with a banquet on Friday evening, May 22, at which 85 young people sat down together and listened to Dean Frank K. Sanders of Yale University, who spoke upon "The Profitable Study of the Bible." The class is looking hopefully toward another year of study to be begun in the early fall. F. M. E.

Union Missionary Prayer-meeting.—Truly delightful was the union missionary prayer-meeting, May 27, led by Mrs. Butters and Mrs. Ainsworth. The thought of the young women who are so successfully being enlisted in the blessed work of uplifting humanity, was an inspiration to all present. The leaders' question concerning the beginning of each individual's interest in missions was met by the response, "It commenced in childhood." This answer brought the women face to face with their responsibility to "gather the children in." It was a grand meeting for the closing one of the season, and its spirit will surely follow those present into the vacation months and bear fruit in the autumn. The desire was expressed that in place of the June meeting every lady in the Woman's Foreign and Home Missionary Societies observe some portion of the last Wednesday—if possible from 11 to 12—in prayer for God's blessing on the work. In this home meeting we would like to include every woman in our church.

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WESLEY BICENTENNIAL RAILROAD RATES.—The New England Passenger Association has granted the following reduced rates in connection with the John Wesley Bicentennial, to be held in Boston, June 29 and 30:

Two cents per mile from points within twenty-five miles of Boston; one dollar from points from twenty-five to thirty-three miles from Boston; and one and one-half cents per mile from points more than thirty-three miles from Boston. Tickets are to be sold in New England good going, June 27-July 1 inclusive, good for return June 28-July 2 inclusive. From New York city a rate of fare one way for the round trip is made, tickets to be good going via all rail lines beginning on the eleven o'clock and midnight trains on June 28 and on all trains June 27-30, returning June 28-July 2. Via Sound lines tickets are good going June 26-30, returning June 28-July 2. Round-trip tickets must be purchased in order to obtain these concessions. Ask for the "John Wesley Bicentennial Jubilee" ticket. Following are the lines granting the concessions: Bangor & Aroostook, Boston & Albany, Boston & Maine, Central Vermont, Maine Central, New York, New Haven & Hartford, Portland & Rumford Falls, Rutland, Washington County.

IMPERATIVE

Tickets will be put on sale only at such stations as the secretary of the Bicentennial Commission shall designate. Pastors are urged to notify Rev. A. S. Gregg, the secretary, 11 Shelby Street, Worcester, not later than June 19, of the number estimated to attend from each point. This must be attended to, or special rates will not be available. Each general passenger agent must be given one week's notice of the number expected to travel over his road.

The full program of the Bicentennial will be ready for publication soon.

NEW HAMPSHIRE CONFERENCE

Concord District

Groveton.—Not often do the people greet the new minister by giving him a "pounding" the first thing; but here is one case. Rev. A. E. Draper and wife, on Saturday evening, May 9, were tendered a fine reception and "pounding," which was pleasant and profitable. A social hour was enjoyed. Mr. Draper is having a bright opening. To the pastor's claim \$60 were added, and more would have been but for the pastor cautioning the people. The Sunday-school and the Epworth League are flourishing. A large number of young people were present at the League prayer-meeting when this scribe was present. The Junior League meets (fifty in number) on Sunday, and the members are catechised and recite verses of Scripture. They commit parts of the Bible, or special Psalms and the Commandments. They also take a missionary offering once a month. It seems as if Mr. Draper is the right

man for the place. The people feel fortunate in getting so able a preacher.

Ashland.—A very pretty reception was tendered the new pastor, Rev. J. E. Sweet, and wife, on May 14, at the home of Mr. F. D. Sanborn on School St., under the auspices of the Ladies' Society. The house was beautifully arranged and decorated for the occasion, which proved a success in every way. During the evening refreshments were served in the dining-room. Music for the occasion was furnished by local talent. Mr. Sweet is having a very auspicious opening.

Lisbon.—Rev. C. N. Tilton and family have been royally welcomed to their new field. They were met at the train by a delegation of parishioners, and the parsonage was all ready for them, with supplies for several days on hand. A formal reception was tendered the pastor and family, at which a pleasing program arranged for the occasion was given, and refreshments were served. The anniversary of the organization of the Epworth League was observed on Sunday, May 17, when the pastor preached an appropriate sermon. Mr. Tilton is to preach the Memorial sermon at Lisbon for the G. A. R., and is to give the Memorial Day address at Bradford, Vt. This is the second time he has been asked to be Memorial Day orator at this latter point. Every department of church work is carefully looked after in this society. Finances are well in hand for the year. Pastor Tilton is happy in his new field.

Alexandria.—Rev. A. Linfield, a Tilton student, is supplying this church, and has made a good impression on his people. The work starts well.

Bristol.—Rev. C. L. Corliss is having an opening which promises well. The people take readily to the new pastor, and everything is looking up and is hopeful. Bristol is one of the most enjoyable places in the Conference, and has a very systematic quarterly conference to handle the business of the church. We prophesy a bright future for this minister and his flock. Pastor Corliss is to be Memorial Day orator at Hill.

No-License.—Many of the best towns in Concord District went strong for no-license. We have little respect for the indifferent ones who

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at such a time stay at home, and do not go near the polls to vote. Something is certainly wrong with such people.

Rev. L. G. Horton, principal of East Greenwich Academy, preached a very impressive and suggestive sermon here on the morning of May 10 in the interests of his work. May 17 the anniversary of the League occurred, and the program was under the direction of E. N. Griffiths. The pastor, Rev. William Kirkby, is very happy in his work and looking for larger things spiritually.

Personal. — The fire at East Bridgewater becomes of more than a connectional interest, because Rev. C. H. Ewer, the pastor, has so recently gone from this district to take up the work there. His friends feel, however, that he is the right man for the emergency.

Chaplain Cassard, U. S. N., known to many ministers in New England, has decided to sever his connection with the ministry and membership of the Methodist Episcopal Church, and has become a candidate for orders in the Episcopal Church. He was confirmed in Emmanuel Episcopal Church, Newport, R. I., Sunday, May 31. Chaplain Cassard was a member of Baltimore Conference.

KARL

N. E. SOUTHERN CONFERENCE

Providence District

Wickford. — A large number of parishioners gathered at the parsonage on the occasion of the reception given to the new pastor, Rev. R. E. Schuh. It was a very pleasant affair. After preliminary remarks the following program was enjoyed: Duet by Mrs. E. V. Himes and Miss Minnie Rice; recitation, "Romance of the Shaker Village," by Miss Griffith, teacher of elocution in East Greenwich Academy; welcome to church, Clark R. Himes; welcome to Sabbath-school and Epworth League, Miss Minnie Rice; welcome to the town, Rev. G. E. Lombard of the Baptist Church, and a general welcome, Rev. F. D. Blake (to all of which Mr. Schuh responded in an appropriate manner); recitation, "The Frenchman's Opinion of Football," Miss Griffith. After another duet refreshments and a social hour followed. Rev. Dr. Roads, general field worker of the Sunday School Union, spoke in this church on Tuesday evening, May 12. It was a very practical and interesting address. The principal of the high school resigned here to accept a better position at a larger salary. There was a large number of applications for the vacancy. Rev. Dr. Schuh was not among them, but was chosen and is enjoying his work in the school. It is understood that Dr. Schuh goes to East Greenwich in the fall as vice-principal of the academy.

Providence, Hope St. Church. — The pastor, Rev. R. C. Miller, was welcomed on his return for the sixth year by one of the largest and most cordial receptions of his pastorate, the vestry being crowded. One has recently been received on probation. The pastor is expecting this year to be the best in this pastorate. On Epworth League anniversary day Mr. Miller spoke on "Life's Helpful Hindrances." This church and the Union Baptist Church, as formerly, will unite in services during July and August. The League has invited the District League to meet here in the fall. The pastor occasionally gives preludes to his Sunday evening sermons, particularly on municipal and State politics.

Newport, Middletown Church. — Mrs. A. W. Kingsley, the pastor's wife, has been out of health for some time, but is improving somewhat. This very delightful appointment, with its quiet rural scenery and pleasant and thoughtful people, will relieve invalidism of some of its burdens.

Pawtucket, Thomson Church. — This church began the new year with bills all paid and a balance in the treasury. The Sunday-school, under the supervision of A. A. Thompson, who for twenty years has been its superintendent, is putting on new life. On a recent Sunday there was present the largest attendance for several years, and the collections show corresponding increase. Mrs. Thompson's Sunday-school class in January last formed themselves into the "Panay Circle," with officers and regular monthly meetings. Among their committees is one on visitation of absent members of the class. Recently feeling desirous of helping the church in a financial way, they gave a conundrum supper and entertainment, both of which were highly appreciated. The average age of the members is about thirteen years, but their effort would have done much credit to much older workers. One of the items on the program was "The Musical Story of Pilgrim's Progress" — a gem in its way, and both helpful and inspiring. The net proceeds of \$18 soon found its way into the church treasury to aid in current expenses. Other classes are now forming into circles with distinctive names and a common object. A beautiful piano, the gift of Mrs. Fowler and her daughter, Abbie, has been added to the Sunday-school equipment. These ladies have done much for this church on former occasions.

VERMONT CONFERENCE

Montpelier District

Bellows Falls. — April 5 found Easter services in our church here, a week ahead of schedule time, for the Annual Conference would be in session on Easter Sunday. Three persons were baptized and received on probation, and one was received into full membership. The following evening a social was held, and the church took this occasion to present a purse of \$50 to their pastor, Rev. L. O. Sherburne, as a token of appreciation of his efficient service for them during the year.

Perkinsville and Amsden. — The pastor here was not seen at Conference. His absence was well explained. He was at home attending to the King's business in purchasing and paying for a parsonage. Later advices say that a suitable house has been provided and nearly or quite paid for, and is now being thoroughly repaired. This shows growth as well as enterprise on this charge.

West Fairlee and Copperfield. — Rev. A. G. Austin, newly-appointed pastor here, writes that several have already sought the Lord at Copperfield. He has been doing special work in visitation and found some who were willing to seek the Lord. This is a good way to feed the sheep. It is in accord with the exhortation of Bishop Mallalieu. Why need we wait until January to see some fruit of our labors? One of the best works of grace in Vermont in recent years took place in haying time.

Northfield. — An active campaign is already planned here for three commendable objects: First, the salvation of souls; second, the raising of the debt on the new parsonage; and third, the working of a systematic plan for providing for current expenses. May abundant success attend all these efforts!

The following, clipped from the *Free Press*, will be of interest to Methodists throughout New England. Mr. Plumley is highly esteemed by our people in Northfield, who know him best, but a much larger number of Vermonters always wish him well because he deserves it all. He will bring honor to the nation in this responsible position. The *Free Press* says:

"Hon. Frank Plumley today received appointment as umpire on the British-Venezuelan and Holland-Venezuelan claims commission to sit in Caracas, June 1. The matter came to his attention by a telegram from Assistant Secretary F. B. Loomis. Mr. Plumley has accepted and plans to leave for Washington tomorrow. He will sail next Saturday. Mr. Plumley's reputation as a lawyer of exceptional ability, an orator of considerable reputation and an accomplished gentleman extends beyond the boundaries of Vermont. He has been prominent in the history of his town, county and State, and has many friends who will be pleased to learn of his appointment. He is an ex-United States attorney for this dis-

trict, a judge of the court of claims, and has held many offices of trust and responsibility. He has been prominently connected with educational matters in this section, and is a trustee of Norwich University and the Northfield graded and high school. Mr. Plumley is one of the prominent laymen of the Methodist Church and for many years was superintendent of the Sunday-school connected with the local church."

Seldom has our Annual Conference been more satisfactorily entertained than at Northfield. Rev. E. W. Sharp knows what to do for the comfort of his guests and is sparing of himself in the doing. We will be glad to come back again to this hospitable people. And while we are writing of Conference, it might be said that the shortened session was in every way satisfactory to all concerned. It gave ample opportunity to our hosts to enjoy our society, the business was not unduly hastened, and we had all the good things we could assimilate from our official visitors. Why not try it again? Bishop Warren entrenched himself more firmly than ever in the hearts of the preachers and laymen. Vermonters would not object to a diocesan episcopacy if they could be assured of such a Bishop. His coming was anticipated, his stay was a blessing, and his going was with the best wishes and prayers of our people.

Brownsville. — Rev. E. S. Dunham recently held a series of pentecostal revival services with the church in Brownsville. The membership was greatly quickened in spiritual life, the unsaved were awakened, and a good foundation was laid for more effective service. The pastor, Rev. F. H. Roberts, made no mistake in securing the services of Mr. Dunham, who had formerly rendered very helpful services with him during his pastorate in Minnesota.

Windsor. — There is a hopeful outlook for work here this year. The paying of the debt has been a real blessing to the church. Already plans are being made for a grand celebration the first of the new year, when the last dollar is paid and we are free. The parents of Rev. W. E. Douglass spent a recent Sunday at the parsonage. It was their golden wedding, and the pastor preached an appropriate sermon. They went later to New York and Washington, accompanied by their son from Groton, Mass.

The Allens. — Two men of this name on our district attract attention this year. Rev. W. O. Allen, left without appointment to attend one of our schools, is Jacob Sleeper Fellow of Boston University, and spends the year in study in Germany. He closed a successful but all too short pastorate at Springfield. Rev. W. E. Allen returns to Chelsea for his eighth successive year among this people. This would have been a surprise to the fathers — it cannot be surpassed in Methodism. Mr. Allen has seen every pastor in the county change his work, and some of them have changed several times. Behold! Methodists are itinerants still. So are others!

A Missionary. — Rev. George M. Burdick, who has had charge of our work at Williamsburg and East Dover, is under appointment to mission work in Korea. We are sorry to lose him from our work. Our consolation is that the foreign field gains a good man.

A Chaplain. — Rev. C. M. Charlton, Chaplain in the United States Navy, has been ordered to shore duty at Manila. This year Vermont's interests are not provincial, with a student in Germany, a missionary in Korea, and a chaplain in Manila, and all working with us within two years and still members of our body.

New Men. — About the only changes in our

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work this year were occasioned by the going out of some eight or nine men. Two were transferred to help replace them — Rev. E. O. Thayer for Springfield from Maine, and Rev. G. E. Webster for Williamsburg from West Wisconsin. St. Johnsbury District contributed Rev. A. G. Austin for West Fairlee, Wesleyan University chipped in two seniors, and Boston University School of Theology and Drew Seminary gave us one each. Two others were drafted, one from Massachusetts and one from England. Now the ranks are full, and reports from various parts of the field show that a vigorous warfare is being waged.

Conference Minutes. — The official journal is out — in appearance a decided improvement over last year. Is it due to the fact that the office of publication has been unionized? If so, blessings on the union! Or is it due to the secretary? If so, we congratulate him.

Camp-meeting. — The Claremont Junction Union camp-meeting will be held, Aug. 17-23. Please plan your work and play so as to be there this year. The boarding-house has been shingled, the grounds will be put in order, and before time for camp-meeting the long-talked-of Tabernacle will be provided, giving a comfortable place for indoor services. The Claremont Electric Railroad puts in electric lights for the boarding-house, tabernacle and grounds as its donation to our work, hoping to be reimbursed by the travel from Claremont to the grounds. We shall have the Gospel preached as in former years. Now come and get your money's worth!

Missions. — Without detriment to other benevolences, our district made a normal advance in missionary collections last year. We must do the same thing this year. Not at our limit yet, we must advance. "One dollar a member for missions," is the mark. The number of changes in class one this year is the largest in the history of the work. They are twice as numerous as last year. You will see later.

Light Bearer. — The presiding elder and his wife were surprised shortly after Conference to receive notice that the little daughter, Elizabeth Marion, had been made a life member of the Little Light Bearers. The women of our Foreign Missionary Society know how to turn a penny for a good cause. Awake and energetic, they carry on their work. The certificate of membership properly framed now hangs in the home, and by and by will be a reminder to the little girl of her relation to the work of redeeming the world.

Golden Wedding. — On the 17th day of May, 1853, Rev. John Currier united in marriage Rev. Alanson L. Cooper, a young Methodist minister, and Miss Lucinda M. Atkins, of Cabot. The fiftieth anniversary of this event was commemorated at the home of Mr. and Mrs. Cooper in Randolph, Vt., May 19, 1903. Some weeks before the time the children issued invitations to the preachers and the host of friends scattered from Maine to California, and in distant lands as well. The result was a bunch of congratulatory letters and telegrams from persons who could not be present, surpassing in size the mail of a presiding elder about the time Conference meets, and infinitely surpassing the above-mentioned mail in the good news and glad tidings it bore. Both in the afternoon and evening many friends were present to attest by word of mouth what thoughtful people know — how much they honored these chosen servants of our Lord. Nor were substantial tokens wanting from many sources. In addition to other tokens from friends there was a purse of gold surpassing in dollars more than four times over the years of wedded life. To this couple four children were given: Mary Ellen was born in Irasburg, March 2, 1855. In 1876 she married Rev. C. M. Ward in the Band and Esthetic Hall at Montpelier Seminary. To them have been born five sons and one daughter, all of whom, save one, are living. Mr.

Ward is a member of Des Moines Conference and is stationed at Coon Rapids, Iowa. In 1895 a second daughter came to the home of these young itinerants, and Emma Louise later became the wife of Rev. C. L. Adams, at present a member of the Detroit Conference, and stationed at Howell, Michigan. To this couple have been born a son and a daughter. Alice Etta was born in the parsonage at Northfield in 1888, and in 1892 was translated while the parents were living at Springfield. Rosa May was born in 1897 on Seminary Hill, and is at present caring for her parents at Randolph. Of the children, Mrs. Adams and Miss Rose were present, while none of the grandchildren could attend the special occasion. Of those who were present at the marriage fifty years ago only one person, Mrs. Jessie Pike, of Marshfield, was on hand to offer congratulations.

Dr. Cooper joined the Vermont Conference in 1846, and has been in the active work in Vermont fifty-four years, one year in active work outside our borders. He has born all the burdens and shared all the honors incident to our work. Once he has been a delegate to the General Conference, and three times he has been a presiding elder — on the Springfield, Montpelier and St. Albans Districts. Twenty-five years of his ministry he has resided in four places as pastor or elder. Every charge he ever served was left in better condition than when he found it. It is safe to say that few preachers of any denomination are more widely or more favorably known in Vermont than Dr. Cooper. He still lingers among us, serving his brothers and the churches as he has opportunity and showing younger men how to grow old sweetly.

A New Vermont. — The new excise law is now fairly in operation. Vermonters have had a chance to learn a few things. The vote at town meetings was about what was to be expected after the two previous tests — few surprises either way. The ball started rolling with the granting of licenses at Middlebury on the west side. The sellers complied with the provisions of the new law, but the Rutland *Herald*, high priest of high license, condemned the debauchery and reported that 28 warrants for arrests for drunkenness were issued as fruit of the first day and night. Other places not having the western hustle were a little more tardy in getting things going, and profiting by little Middlebury's experience, increased their police force, and let it be known that drunks would be haled to prison on sight. Middlebury still holds the honor of furnishing a grand send-off to the new order; but, so far as we can learn, she has several close seconds. It is amusing to see how the license press treats these exhibitions. Eight months ago they were telling us how much more rum Vermont used under prohibition than other States used under license. We were a State of drunkards. Now these same papers turn a somersault and assure us that the cause for the horrid condition is that the people are not used to drinking, haven't seen liquor, and consequently didn't know when to stop. About the first thing Montpelier did was to arrest three minors for being drunk. We haven't heard that anybody has been prosecuted for selling to them. Of course the boys won't tell, for this same law that so carefully "protects the boys" also provides that the boy who buys can be prosecuted for buying. A lawyer of one of our cities told the writer that most of the drunks took their ten days in jail instead of paying their fine, and that the extra police protection, coupled with the board bills, would more than eat up all the city received for license fees. Below is what one of the papers says of the working of the new law in Montpelier:

The *Journal* is not disposed to unduly criticize the workings of the new license law at so early a date, but believing that its readers, whether they favor the license system or are opposed to it, want to know how it affects Montpelier, it is proposed to freely discuss the matter in a general way from time to time. It has been stated that the largely increased number of arrests since license went into effect is due to a changed policy on the part of the police department, and not to an increase of drunkenness. This apology must provoke a smile from even the most ardent license advocate, who has had his eyes open for the past ten days. This is not intended as a criticism of the police department, for if ever officers did their duty, the Montpelier policemen certainly have during the time stated, and great credit is due to them for it. But residents on the less frequented streets of the city know that if the police force was increased fourfold, it would be impossible to apprehend all the intoxicated men that appear. Residents of lower State St. last evening were treated to the spectacle of a man so drunk that navigation was utterly impossible, and no

arrest was made; and this is not an uncommon occurrence, but the police are not to blame for it in the least. Had the case been reported, the

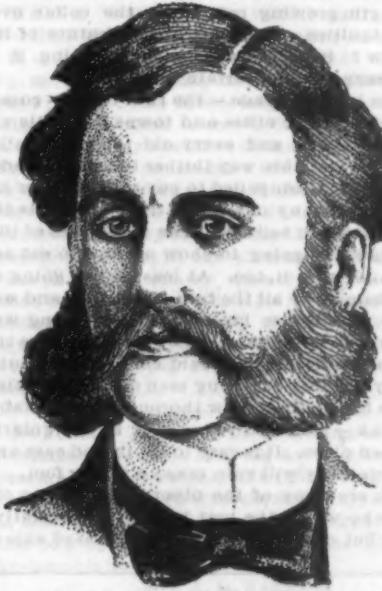
SICK MADE WELL WEAK MADE STRONG

Marvelous Elixir of Life Discovered by
Famous Doctor-Scientist that Cures
Every Known Ailment

Wonderful Cures are Effected that Seem Like
Miracles Performed — The Secret of
Long Life of Olden Times Revived

The Remedy is Free to All Who Send Name and Address

After years of patient study, and delving into the dusty record of the past, as well as following modern experiments in the realms of medical science, Dr. James William Kidd, 40 Baltes Building, Fort Wayne, Ind., makes the startling announcement that he has surely discovered



DR. JAMES WILLIAM KIDD

the elixir of life. That he is able, with the aid of a mysterious compound known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim, and the remarkable cures that he is daily effecting seem to bear him out very strongly. His theory which he advances is one of reason and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free to any one who is a sufferer, in sufficient quantities to convince of its ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backaches, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis, and all affections of the throat, lungs, or any vital organs are easily overcome in a space of time that is simply marvelous.

Partial paralysis, locomotor ataxia, dropsy, gout, serofulua and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation, and a state of perfect health is produced at once. To the doctor all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy today. It is free to every sufferer. State what you want to be cured of, and the sure remedy for it will be sent you free by return mail.

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man in question would certainly have stayed in jail over night. A suggestion of how the law affects industry is gathered from the statement of a local manufacturer, who said to a *Journal* representative that since the license went into effect the absences from his works had averaged more than 25 per cent. of the total force each day, and the force is not a small one either. This same manufacturer has figured out that considerably more than enough money to buy a comfortable home was paid out for liquor in this city during last week alone. There are other instances of this that might be mentioned, but it is unnecessary. As stated at the beginning the *Journal* does not mention these things in the spirit of criticism, but Montpelier people are up against a situation that deserves study, and it is only right and fair that they should know the facts."

Cuttingville started their celebration with a \$20,000 fire, having its origin in the rear of the hotel barn, and said to have been set by a drunken man, who bought his fire-water around in the front of the building. The new law has not had time — so they say — to clear out all illegal sellers. A police officer said that class of offenders was giving more trouble than ever, and were harder to apprehend than formerly. But of course this isn't a perfect law yet! We were told once that it was as near perfection as human wisdom could hope to come; but now with added light on how it is actually done, we are hearing the friends of the law saying they must have a disclosure amendment! Did you ever hear an advocate of the new law expatiate at length, growing red under the collar, over the iniquities of the disclosure feature of the old law? But they are actually saying it is necessary — under certain conditions.

Then how the trade — the rum trade — comes into the license cities and towns! A little village goes wet, and every old toper for miles around wends his way thither to trade. Under the law he is compelled to pay spot cash for his rum, and if any one must trust him it is the merchant who sells him the necessities of life. This law was going to show us how to eat our loaf and keep it, too. At least it was going to let a fellow buy all the rum he wanted, and was going to increase business where selling was allowed, so they said. If the old topers were the only ones affected, we could endure that; but a goodly number of young men are now taking up the habit. It is now thoroughly respectable to drink — provided you get it at a regularly licensed place. It is easy to get it, and ease and respectability will ruin many a young fool.

Such are some of the observations of an old fogey who wants the best things for his native State, but cannot see how the increased sale of

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week. Any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail samples of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc.

FRANCIS CASEY, St. Louis, Mo.

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rum and its attendant evils makes a desirable "New Vermont." — W. M. N.

St. Johnsbury District

Danville. — The work here this year opens well, with improving attendance, larger Sunday-schools, and a good League opening. The arduous work of last winter is sure to have its fruitage — indeed, a new life and spirit are already manifest. The League anniversary, May 17, was a decided success, the Leaguers on both parts of the charge uniting in an evening service at Danville. The quarterly conference the next morning was one of the most harmonious and hopeful held anywhere on the district. All the business interests seem to be carefully looked after. This church has received \$1,000 in cash from the Palmer bequest, which is to be held as an investment for the years to come. Mrs. Joseph Hamilton, the pastor's wife, has been able since Conference to attend services and social gatherings, as she was not able to do in the winter months. She accompanies her husband in his pastoral rounds, and if ozone treatment can avail anything, she gets that free in Danville. The daughters are both at home and constantly aiding in the common work on the charge.

Newport. — Not content with the external repairs of last year, this church now attacks the interior of the audience-room. They have raised \$600 for new pews and steel ceiling, and will make other improvements that may reach \$1,000 before the year is out. A church lawnmower and hose for the lawns — never more needed than just now — were provided for at the first quarterly conference. The best of all is, additions to the church are being made — 12 from probation and 6 on probation since Conference. A much larger insurance on the church edifice was voted, and the spirit of the "strenuous life" seems to dominate all the activities. A larger congregation than usual greeted the presiding elder on May 24, despite the fact that general Memorial services were being conducted at the same hour at the court house. If the wise, hard work of the pastor, Rev. W. C. Newell, is generously supported, this may be the very best year so far on Newport charge.

Coventry is just negotiating for a supply — a young man who is taking up the work for the first time, Milo A. Turner, a graduate of the modern course at the Seminary in last year's class. It is to be hoped that the plan will prove satisfactory and the work of the year be a success. There are many hopeful things about the work at this point — a good Sunday-school and League, and an appreciative congregation. With much patient work and generous self-sacrifice this may be built into one of our pleasantest and most productive rural charges.

Canaan. — The pastor at Canaan, Rev. J. A. Martin, returned to his charge with a wife on the evening of May 20, having been married at 8 that morning at Brookfield to Miss Cora M. Lewis, at her father's home, by Rev. J. A. Sherburn, of Barre. The presiding elder stole in upon the quiet wedding, being just on his peregrinations from the charming, idyllic golden wedding of Dr. Cooper at Randolph. Salvoes and benedictions on both the couples!

West Burke is pushing to the front, the juniors in the fore. At a recent social and entertainment they cleared nearly ten dollars, besides furnishing infinite amusement to their guests. The League is thriving, with plans for a cream

and cake booth to be opened every Saturday night during the summer. The writer wishes that his perambulations took him more frequently via West Burke on Saturdays. Some additions are being secured here and at Newark, which forms a part of this charge. The pastor, Rev. C. G. Gorse, has organized a choir among the Juniors, which is proving an attraction for the Sunday evening services.

East Lyndon. — The work is being well sustained, though one family, constant at the services, has just removed from the community, thus reducing the always limited attendance. This field, though circumscribed, has yielded much for Methodism in the past, and has young people now in training who promise to equal the worthies of earlier years.

Irasburg is in anxiety and sorrow. Rev. J. E. Knapp, who has been ill since Conference, was seized with a sudden embolism in the right leg on the afternoon of May 16. All efforts to remove the clot having proved unsuccessful, and dry gangrene supervening, the leg was amputated near the body on the afternoon of May 21. The operation was entirely successful. Dr. Percy Templeton, the pastor's nearest neighbor, is giving the most patient and assiduous attention to the case. Up to the 21st (when the writer called on him) no complications had arisen, and hopes of recovery were entertained. The constant fear is from a like obstruction in the other leg. Mr. Knapp has faced the situation all the while with kingly courage and true Christian fortitude. He has been wonderfully upheld and has almost perfect confidence in permanent recovery. The entire community is deeply moved, and the kindest attentions are being shown to the family as well as to Mr. Knapp. The whole church of the State is praying for them in their peculiar trial and suspense.

Personal. — In the last communication your correspondent failed to mention the death of the widow of a former preacher of our Conference — Mrs. Eliza J. McMullen — which occurred at Gardiner, Mass., April 25. The funeral was at Lyndon, her long-time residence, on the afternoon of the 28th, Rev. W. R. Mather conducting the services. Rev. P. N. Granger, a former Conference associate, gave historical facts and reminiscences. The presiding elder also spoke on the "finished course," and the pastor paid fitting tribute to the memory of the departed. Three children were present at the funeral, and a large com-

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It ruptured write to Dr. W. S. Rice, 1400 Main St., Adams, N. Y., and he will send free a trial of his wonderful method. Whether skeptical or not get this free method and try the remarkable invention that cures without pain, danger, operation or ~~detachment~~ from work. Write to-day. Don't wait.

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50 LaGrange St., Boston
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pany of church friends and neighbors. All unite in testimonials of reverent regard for the worth and worthiness of our sister gone above.

Cabot. — The evangelist ladies, Misses Avery and Bryant, continued work at Cabot until this week. The results are very cheering, and will be more definitely reported when final facts are in. Rev. O. E. Aiken, the pastor, has been laid aside some days with measles.

The Elder's Month. — And now a word from the elder's work of the month. Such a glorious May! Not a shower or storm, fine roads, and inspiring scenery. Over five hundred miles by team, and an average of a conference per day for all the week days of the month — some days three, and fifty miles' drive. We are glad there is no need of putting these business meetings on the Sabbath. And such drives, in the midst of such glory of forest and lake and mountain! How delightful the morning rides — sometimes twenty-five miles before breakfast — in the thrill and chill of the sunrise hours (for we have had four mornings of stiff frosts since May 20), with "Black Dot" at her best, speeding past the Willoughby or the Pond of Islands with burning hills on either hand, which the Lord or some of His doubtful deputies of the rod and line have touched and caused to smoke. How nature's scenes rest the tired nerves and send a quickened pulse of life through the frame that has seen well-nigh its sixty years! Then the quiet of the evening glooming, when the swallows line the telephone wires by the way, and twitter out their evening gossip to each other, and the beech woods are resonant with the exquisite antiphonal vesper service of the wood-thrushes, or echo the low plaint of the sleepy robin calling for rain! Ah! these are some of the compensations for long days of labor and evenings vexed with the vain effort to make bricks without straw. The Lord has His way — a glorious way — of reward for those who are found in His service. J. O. S.

A Special Appeal

In the recent fire at Laconia, N. H., the Lakeport side was almost entirely destroyed. Trinity Methodist Episcopal Church, one of the most beautiful churches in the Conference, valued at \$10,000, was destroyed. Nearly all the Methodist families lost their homes and are now homeless. Will any who desire to help a deserving people send contributions for the purpose of rebuilding this church to Rev. Kimball Clark, pastor? The fire is considered one of the most disastrous that has visited a place the size of Laconia for years. All contributions will be acknowledged and a receipt given for the same.

(Rev.) KIMBALL CLARK.

Lakeport, N. H.

A Worthy Case

Louis B. Morse, only son of Dr. W. F. Morse, of Kent's Hill, also a teacher in the Maine Wesleyan Seminary, died at the Maine General Hospital, Saturday, May 28. He was injured by a fall on the ice while with a party of students in February, 1902. This fall occasioned the prolonged illness which resulted in death. The funeral was held at the Hill, May 27, and was attended by the students of the school in a body.

In the prolonged sickness of his son and in

Home Treatment for Cancer

Dr. D. M. Bye's Balsmy Oils, for cancer, is a positive and painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes, and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last ten years. If not afflicted, cut this out and send it to some suffering one. Address Dr. D. M. Bye Co., Drawer 605, Indianapolis, Ind.

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Say so when you write

the treatment his case necessitated, and in the sickness of his wife and daughter since the close of the fall term of school, Dr. Morse has been subjected to a very heavy expense, exceeding his entire income for the year.

A benefit concert has been planned to raise a sum of money to aid Dr. Morse. Mr. Bacheller, of New York, has the concert in charge, and will be assisted by prominent musical artists, whose services are to be given. The concert will occur at Kent's Hill the evening of June 8.

The price of reserved seat tickets to this concert has been placed at \$1 each, and a subscription concert fund has been started at New York by Mr. Bacheller and Mr. O. O. Howard, former students. It is hoped that the many friends of the institution and of Dr. Morse will either purchase tickets or subscribe to the concert fund.

All money for tickets or for the fund should be sent to Prof. Albion C. Russell, Kent's Hill, Me., treasurer of the fund.

The plan is heartily endorsed by the faculty and students at the school and it is hoped all former students will unite to make it a marked success.

WILBUR F. BERRY, for the Com.

Complexion Bad,

Liver Torpid, Appetite Poor?

Horsford's Acid Phosphate clears the complexion by restoring stomach, liver and bowels to health. A strengthening Tonic for mental, nervous or physical weakness.

CHURCH REGISTER

HERALD CALENDAR

Norwich District Ministerial Association at Thompsonsville,	June 8-9
New Bedford Dist. Min. Asso. at Cataumet, Bucksport Dist. Min. Asso., Eastern Div., Calais, First Church,	June 15-16
Bucksport Dist. Min. Asso., Western Div., Searsport,	June 15-16
Maine State Ep. League Convention at Dexter,	June 22-23
Richmond, Me., Camp meeting,	June 25-26
Ithiel Falls Camp meeting, Johnson, Vt.,	Aug. 7-17 Aug. 21-31

SUPPLY. — Rev. A. B. Kendig may be secured to supply vacation pulpits in July and August, for the whole or either month or in part. Address, Egypt, Mass.

For Over Sixty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

W. F. M. S. — The Springfield District Association of the Woman's Foreign Missionary Society will hold a quarterly meeting in the Methodist Episcopal Church at Amherst, Friday, June 12. Sessions at 10 and 2. Business and auxiliary reports followed by an instructive and entertaining program throughout the day. Address by Rev. F. H. Morgan. Luncheon served by the Amherst auxiliary, 15 cents. Delegates going by trolley, at Amherst will please take East St. car for the church.

Mrs. W. FAYETTE WHARFIELD, Rec. Sec.

LASELL SEMINARY. — The final Pupils' Musical Rehearsal for the year will be given on June 4, at 7:45 p. m.; the annual prize drill at 8 o'clock on the afternoon of June 6. The baccalaureate sermon will be preached in the Congregational Church, Auburndale, on Sunday, June 7, at 10:45 a. m., by Prof. Luther T. Townsend, author of "Credo," "Fate of Republics," "Evolution of Creation," etc. Rev. Newell Dwight Hillis, pastor of the Plymouth Congregational Church, Brooklyn, will deliver the Commencement address, June 9, at 11 a. m.

W. F. M. S. — The quarterly meeting of the New England Branch will be held on Wednesday, June 10, in Mt. Bellingham Methodist Church, Chelsea. Executive meeting at 10 a. m. At 11 Miss Clementina Butler will conduct a school of methods. Current events in foreign fields will also be presented in a unique manner. At 2 o'clock Mrs. W. H. Thurber, of Providence, R. I., will give an address on "Our Missionary Work in Mexico." It is hoped that Miss Florence Nichols, principal of the Isabelle Thoburn College of India, and Miss Miranda Croucher, of Pekin, China, will be present. Luncheon will be served for 15 cents. Take

car at Scollay Square marked Washington Ave., Chelsea, or a Lynn & Swampscott car, getting off at Bellingham Station, where some one will be in attendance to direct to the church.

A. W. PHINNEY, Rec. Sec.

NOTICE TO PASTORS AND CHOIRMasters. — At the 200th anniversary of the birth of Wesley, to be held in People's Temple, June 28-30, the music will be furnished by the combined choirs of the churches of Boston and vicinity, under the direction of Frederick W. Briggs, of the First Church. Will not all pastors and choir-directors unite with the committee in making this the greatest Methodist chorus ever heard in Boston? Kindly send to Mr. Briggs, at 102 Huntington Ave., Boston, the number that may be expected from your church, before June 10.

WANTED. — Printer. Christian young man, competent to take charge. Good recommendations. Apply to Rev. H. B. KING, Morgan Memorial, Shawmut Ave. and Corning St.

Humors feed on humors — the sooner you get rid of them the better — Hood's Saraparilla is the medicine to take.

MAINE WESLEYAN SEMINARY AND WOMAN'S COLLEGE, Kent's Hill, Me., June 5-11. — June 5, Senior examinations. June 7 2 p. m., Baccalaureate sermon, President Willbur F. Berry; 7:30, Missionary meeting of the religious societies. June 8, Examinations; 8 p. m., Class Day exercises at the church. June 9 Examinations concluded; 4:30 p. m., reception by the Art Department in Ricker Hall; 5, benefit concert at the church. June 10, 9:30 a. m., General assembly in Deering Chapel; 2 p. m., business meeting of the alumnae; 3, ivy exercises on the campus by class of 1908; 4, receptions by the Literary Societies; 8, annual prize declamation at the church. June 11, 9:30 a. m., Graduating exercises at the church; 1 p. m., Alumni dinner; 8, President's reception in Deering Chapel.

NOTICE. — There will be a meeting of superintendents of Junior Leagues and Little Light Bearers of the New England Conference in the vestry of Temple St. Church, Saturday, June 18, at 2:30. Address by Rev. F. H. Morgan. Question-box by Mrs. Lucie F. Harrison. Light refreshments and a social hour.

Mrs. A. G. BARBER,
Sup't. Children's Work Boston Dist.

Corrections

The following items have been reported to the statistical secretary, to correct the mistakes that occur in the statistical tables in the Conference Minutes. In the case of St. John's the omission of the nine items here given is to be laid to the charge of the secretaries, for the report sent in by Dr. Skene contains them all. The other six items we are mostly responsible for, and hereby acknowledge the fact. But I am sure the brethren will modify their wrath somewhat when I tell them that before the work of tabulating was begun I corrected two hundred and thirty-four errors that they themselves had made.

Boston, St. John's Church, Church Extension \$50, Sunday School Union \$6, Tracts \$5, Freedmen's Aid \$48, Public Education Collection \$18, Children's Fund \$10, American Bible Society, \$4, Church Aid \$84, Sustentation Fund \$28.

Boston, Tremont St., Deaconess Work, \$250. Worcester, Laurel St., Missions \$35, Church Aid \$21.

Cherry Valley, W. F. M. S., \$65. Gleasondale, Church Aid, \$22. Clinton, Other Collections, \$75. Wakefield, Missions, from Sunday-school, \$26.

ARTHUR PAGE SHARP,
Statistical Secretary.

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OBITUARIES

I, in the quiet City,
Where the sun shineth evermore;
Thou, out in the night, with thy fading light
And thy face away from the door....

We used to talk of the glory,
When I, too, stood outside;
Now I see the King in His beauty,
In the far-off land abide.

I have spoken to Him at night, dear,
When I sat low at His feet,
And the light of His overcoming smile
Shone on all till it seemed too sweet—

Too sweet for one so worthless,
Yet I felt it set me free;
And free to think of thee, dear,
For He hath done all for me.

When the earth-wind sounded dreary
Far away outside the gate,
I have said, "It bloweth chill on her,
Will she not be home till late?"

The sun was on the City—
The sun on the golden street,
And the light of His smile shone on awhile,
And His answer sounded sweet.

He spake in the speech of heaven,
Which I may not tell to thee,
Save this: "I have rest and peace for all
Who seek for rest in Me."

— B. M., in "The King's Garden."

Towle. — Reuben Towle, of East Franklin, Vt., was transferred from the church militant to the church triumphant, March 26, 1903.

He had been a faithful and useful member of the Methodist Episcopal Church for more than a half-century, and had served on the board of stewards over forty years. He knew and loved Methodist doctrine and discipline, and had good natural and acquired abilities for transacting the temporal and spiritual business of the church. His piety was of the kind that kept him faithful unto death — the kind that caused men to know that not only had he been with Christ and learned of Him, but that Christ was formed in him the hope of glory. Mr. Towle was not only honored by the church, but the town in which he lived had given him the highest honor possible for a town to confer upon a man politically.

He was twice married. On Jan. 21, 1850, he married Eliza A. Button, of Swanton, Vt., who became the mother of one son, Hiram B. Towle, who takes the place made vacant on the board of stewards by the death of his father. Sept. 9, 1852, he married Clara Bowman, who died Sept. 29, 1894, leaving one son and two daughters, who tenderly cared for him until his death.

After the death of his last wife his health began to fail, and after years of loneliness, having a constant desire to depart and be with Christ and the loved ones who had gone before, he was permitted to join them in the "house not made with hands, eternal in the heavens."

His funeral was attended by the writer at his former home, and notwithstanding the bad condition of the roads, a large number of sorrow-

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to be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from backache, rheumatism and catarrh of the stomach? The Vernal Remedy Co., 52 Seneca St., Buffalo, N. Y., will send you free and prepaid a small trial bottle of their Vernal Saw Palmetto Berry Wine, which makes all the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifling expense to cure the most stubborn case.

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For sale by all leading druggists.

ing friends from his own and adjoining towns were present to show their respect and mingle their tears with the large circle of relatives. He has fought a good fight, has kept the faith, and, we believe, has received the crown of life.

A. W. FORD.

Barstow. — Michael Hale Barstow was born in Melbourne, Canada, Jan. 29, 1824, and died at Lebanon, N. H., Feb. 15, 1903.

He was one of nine children — five girls and four boys — and is survived by three sisters: Mrs. Harriet Brainard, Chicago; Mrs. Ruth A. Saretton, Brooklyn; and Mrs. Louise Burzham, Norwich, Vt. His parents having moved to Northfield, Vt., at the age of seventeen he went to Boston to learn the mason's trade, and, having become a skilled workman, he made his home in Boston, where he became foreman for Greenleaf & Adams, contractors and builders. Later he entered into partnership with Nathan-

fact, one of the noblest men that ever entered New England Methodism.

Mr. Barstow was united in marriage in early life with Miss Diana Walker, of Franklin Co., N. Y., who still survives him in the home at Lebanon. Having no children, they adopted two while in Boston — Sarah Mills and Jennie Austin, a niece of Mrs. Barstow, both of whom survive him. All who knew Mr. Barstow will unite in saying that surely a good man has gone to a noble man's reward.

G. W. M.



W. F. M. S. Notes

— Miss Mabel Hartford has been in Foo-chow for two weeks resting.

— The members of the auxiliaries on the New England side of the Poughkeepsie District were invited to share in the district meeting at Copake, N. Y., May 20.

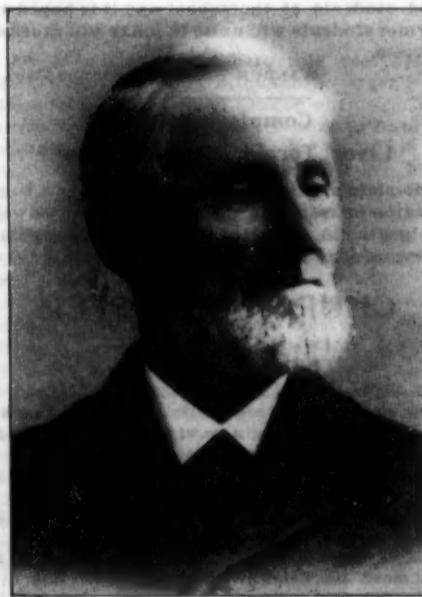
— Miss Danforth is recuperating at her home in Colebrook, and reports steady improvement. Her many friends in this Branch will welcome this news.

— A large number of Chinese Christians from the vicinity of Kucheng have emigrated to Borneo. Our missionaries have felt it necessary to follow them to that place with teachers and preachers.

— In one of the districts in India where the W. F. M. S. workers were itinerating, the Hindu men told the women that they should not admit the visitors into their zenanas, as they were men dressed as women. Until this report was quieted, it was impossible to enter the homes.

— The Union Study classes of the different churches are doing fine work with "Lux Christi," in St. Johnsbury, Vt., and other cities. A class meets in each church in turn, and occasionally an address from an outsider adds to the information secured by the efforts of the members. All are enthusiastic over the course.

— A Christian woman in India walked fourteen miles to attend the camp-meeting. When asked why she should take such trouble, she



MICHAEL H. BARSTOW

Adams, carrying on the same business under the firm name of Adams & Barstow until 1876. When the writer became pastor of Centenary Church, South Boston, in 1862, he found Mr. Barstow a prominent officer of the church. His firm was then engaged in a large and prosperous business and erecting some of the best buildings in Boston. His business was exacting and taxing, but he lived for his Lord and the church. He faithfully attended all the means of grace. He was not a proficient talker, but a most faithful witness. In a board of strong business men his counsels were often sought and his advice followed. A few years later, when the new Methodist church edifice now standing on Broadway was to be built, the contract was given to him. When the building was well along and the spire nearly completed, a fearful gale threw the spire diagonally across the building, crushing it to the cellar, and incurring an extra expense of more than \$20,000. He stood with his brethren under this crushing disaster and reconstructed the church; and he took a lively interest in the removal of the debt long after he went from the city.

Mr. Barstow was scrupulously conscientious, gentle and kind. His first question was: "Is it right?" Many were his quiet, beneficent acts to bless the needy. If his workmen were injured, he was a brother to their families. His brethren felt inexpressibly his departure from Boston, but even then he was with them. He often returned, counseled, and sympathized with them, and gave most freely of his means to help cancel the debt.

In 1876 he gave up his business in Boston and bought a farm in the western part of Lebanon, N. H., that he might be near his father and mother in their declining years, and right royally did he discharge this sacred trust. He was for some years a member of the Methodist Episcopal Church in Lebanon, but when the Methodist Church was organized at White River Junction, Vt., he felt it his duty to unite there and give his aid to that young and struggling society. The pastors of Lebanon and White River Junction will always remember him as a true friend, a loyal brother, a generous giver, a wise counselor, a sympathetic listener — in

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replied: "If Hindu women can walk to their *melas* to bathe in the Ganges, why cannot Christians walk to theirs to worship the true God?" Her little boy trudged with her. They were allowed a little grass hut in which to sleep at the camp.

"After twenty-two years' experience of mission life, I am convinced no work pays so well as that for little children in a Christian home such as the orphanage," writes a missionary.

Mrs. C. H. Hanaford is now itinerating in the Maine Conference, speaking in the churches and strengthening the hands of the workers. Pastors and people will find her presence a blessing and an inspiration.

Miss Todd and Miss Marriott in China found two places where entire families have joined our church and the women have unbound their feet. They were happy to remain all day to receive the instruction of the missionaries. Perhaps their advance may be accounted for by the statement that the wife of the preacher had been educated in one of our schools and was therefore able to lead these sisters into better ways.

The Chinese women say that heaven cannot be more beautiful than the Carrie R. Donnell Memorial, as it stands for the uplifting of themselves and their children. May those trained here indeed obtain a foretaste of heaven as they learn of Christ within its walls!

A missionary writes: "In the caste schools I found two especially sweet voices, and learned that the owners are little girls who are in training for dancing girls, their mother belonging to that caste. Only a little while will they be under our influence, and then they will be taken away and dedicated to the temple, which means a life of sin and shame."

One of the presiding elders in Mexico reports that he has dedicated two churches already this year, and is about to dedicate two more. If they had the money, they could build one each month for the little congregations of converted Catholics. At the last dedication, in a little village near Puebla, 150 humble Christians rejoiced over their new church home.

Some of our King's Heralds have been giving the "Mother Goose" Missionary Exercise, prepared by Mrs. Scott, to the great delight of their audiences. "Wen Shun" is also deservedly popular. Those who are in charge of Children's Bands or Junior Leagues will do well obtain sample copies of these from Mrs. Julia F. Small at headquarters.

"We found in one home a little Brahmin girl of eleven years married to a man of fifty. She was so interested in our Bible stories that when we started to go she cried: 'Oh, stay an hour longer! I want to hear more!' We have heard that too—she showed so much interest her husband beat her severely and put her in the back part of the house where she is carefully guarded. Pray God to deliver these helpless children!"

In one of our revival meetings in Mexico some time ago, a woman who had been a devoted Romanist, having been educated in a convent, threw herself before the mercy-seat of Christ and begged the prayers of the congregation. All were very much impressed by her conversion, which was one of twenty eight during these meetings. May God keep these hearts faithful!

Now is the time for Standard Bearers' Rally programs. Find out the places of interest in your neighborhood and get up an excursion, or invite some one of note to address your Standard Bearers. The church will be amply repaid for any effort put forth to strengthen the missionary fire in the hearts of the young people. Lend your good books, and don't set out for your summer vacation without a supply of missionary leaflets and Standard Bearers' or King's Heralds' helps. A visitor may often leave lasting good in some quiet country village. Write to the Depot of Supplies at 36 Bromfield St., Boston, for free literature.

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Nebraska Letter

Continued from page 688

should Do," " Does Methodism Need an Evangelistic Secretary ? " " What Action should the Next General Conference Take on the Amusement Question ? " " Should Methodism Return to a Time Limit ? " etc. All the subjects were handled with credit and ability, and both sides of nearly every topic discussed were given fearless and honest treatment. The most notable and impressive thing, however, about these meetings has been the intense, earnest and devoted manner in which these men have taken hold of the work of their different charges, and it is no wonder we can report growth and development with such unselfish, loyal, consecrated men in the field looking after the interests of the Master's cause, with or without the aid of a Bishop. The spiritual manifestations at some of the devotional sessions were of a truly Pentecostal nature.

As " Ranger " was not invited to express his opinion on some of the matters under discussion, he takes this opportunity to say that he hopes the next General Conference will elect enough Bishops to provide for a reasonable lack such as the church is now suffering. Also that after the new men are elected they will refuse to be consecrated in a theatre, associated as it is with matters of an entirely opposite and repugnant character. It is a matter of rank inconsistency and incongruity that the Methodist Episcopal Church, which denounces the theatre, should perform within its walls the most ritualistic and impressive service in its Discipline, where probably the night before some half clad danseuse piroqued on one toe to the plaudits of some frivolous audience composed of people of entirely opposite tastes and inclinations. A church is the proper place for such a service, and if one is not large enough to accommodate all the people who wish to take part, use as many churches as there are candidates if necessary, so that all the people can take part. " Ranger " also hopes that the present unlimited pastorate will remain as it is, which is proving a blessing in cities at least; also that rule 248, with its obnoxious narrowness, will be killed, and the more sensible rule of John Wesley, viz., " A de-

sire to save their souls," be the test of membership in our church; also that the Bishops will be distrusted and the present senseless, irresponsible and unbusinesslike system of episcopal supervision be abolished; also that the foreign fields not supplied with Missionary Bishops be supplied with men for a quadrennium as at present.

The people of the Omaha District in particular and Nebraska in general were interested in the balloting for the new assistant secretary of the Church Extension Society, which came within one of electing our own energetic and effective presiding elder. From all we know of Dr. Forbes, a good man has landed in the office, but the Duluth District has no monopoly on good men for the important offices in the church. The devoted and consecrated business ability which has made Dr. Jennings' work in this State so effective will also prove a blessing in any office he is given, and certainly entitles him to the best there is.

When the present First Methodist Episcopal Church of Omaha was projected, it was planned on a large scale. Bishop Newman had just been elected to the episcopacy, and he wanted a Methodist cathedral for his episcopal home. It was, accordingly, arranged on a broad basis, and during the boom days. Before building was begun, however, the boom collapsed, and people who had subscribed large amounts in good faith were compelled to cut or cancel their subscriptions. Then sentiment instead of business prevailed, and the contract was not awarded to the lowest bidder, who was a Catholic, but to a member of the church, who failed before the church was completed and the trustees had to take it off his hands. This compelled the sale of the old church property at a sacrifice, so as to obtain money to carry on the work. After dedication they were \$50,000 short, and the church was mortgaged. In 1897, during the ministry of John McQuoid, the first \$10,000 installment came due and was paid. During the last three or four years Nebraska has enjoyed a good degree of prosperity, which has made it possible to pay nearly every church debt in the State. This condition was taken advantage of, and, soon after Rev. E. Combie Smith came to the church, plans were made and heartily entered into by a faithful and determined official board to get rid of the remaining \$40,000. Among the latter Mr. A. T. Austin deserves special mention. He has thrown his home open, and in both social and business meetings held therein has planned and arranged almost the entire affair in conjunction with the pastor and presiding elder, J. W. Jennings, and the other members of the board, until \$37,000 were subscribed. Sunday, May 17, the day set for canceling the debt, Bishops Joyce and McCabe came and assisted in more than raising the balance. The debt of this church has hung like a threatening cloud, ready to burst and sweep it away. For five or six years the interest amounted to \$3,000 per year, and since 1897 it has been \$2,000, thus literally drawing the financial blood out of the membership; and now with the removal of this heavy burden, this heretofore sorely afflicted church will have such a chance as it has never had before. Methodists coming to town who should naturally unite with this church have avoided it, going to other churches or none at all. It will now have a chance to employ additional help, which it has always needed, and many other blessings and advantages will naturally follow. This whole State will feel the liberating influence of this victory, and every branch of church life be beneficially affected.

A Noteworthy Jubilee

THAT was an interesting and significant event in this city last week when the American Congregational Association celebrated its fiftieth anniversary. The most important feature on the program was an address by Rev. Dr. George A. Gordon, of the New Old South Church. Dr. Gordon's review of the history of the Association, the spirit and work of the Congregational Church, and especially his characterization of the men who had been most serviceable in the denomination, was very able, discriminating and just. We trust the whole address is to be published in available form. Charging his denomination with "indefensible dumbness," he says, in his usually frank style:

"A strange silence has fallen upon us as speakers for our polity. The Presbyterian is not silent, or if he is, it is because he thinks no one can question the superiority of Presbyterianism to all other forms of ecclesiasticism. The Methodist is not silent, or if he is, it is because the thunder of his devotion in God's name to the deepest needs of the nation has drowned even his voice. The Episcopalian is not silent, or if he is, it is because he claims with serene complacency that his church is the church; and of course if that is true, there can be no other. It is a strange thing that has come to pass in this citadel of the Puritan. While other denominations declare through frank and honorable speech the superiority of their forms of government or assume without discussion as an axiom that superiority, it has somehow come about that among the successors of the Puritans it is deemed narrow, or trivial, or reviving dead issues, or disturbing to the growing unity of the churches, or as exhibiting a deplorable polemic instinct, or as savoring of something almost vulgar, for a Congregationalist to enter a plea for his order. It is conceded by our friends, the enemy, that we have had a great history, and it is claimed by the same class of persons that our work is done. Many among us have been so flattered by the praise as to become insensitive to the dismay of the judgment upon our future.

"Meanwhile there are other and more promising signs. There are among us younger men of Puritan fibre who do not think it narrow, or trivial, or reviving dead issues, or as showing a lamentable polemic spirit, or as savoring of something almost vulgar, or as disturbing in the churches any other kind of unity than that which has its type in the progressive assimilation of the lamb inside the lion, that is, of inducing an attack of arrested ecclesiastical digestion, to speak frankly, to plead manfully, and to declare in terms of reason and fact the high claims of the polity of the Pilgrims and the Puritans."

James Stillman, a banker of New York city, has given \$50,000 to establish a contagious disease ward in the Stillman Infirmary, which a year ago he founded at Harvard University.

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